THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From a volume of poems by Richard Chenevix Trench.

To my Godchild, on the Day of his Baptism.

No harsh transitions nature knows,
No dreary spaces intervene;
Her work in silence forward goes,
And rather felt than seen.

For where the watcher, that with eye
Turn'd eastward, yet could ever say
When the faint glooming in the sky
First lighten'd into day?

Or maiden, by an opening flower
That many a summer morn has stood,
Could fix upon the very hour
It ceased to be a bud?

The rainbow colors mix and blend
Each with the other, until none
Can tell where fainter hues had end,
And deeper tints begun.

But only doth this much appear—
That the pale hues are deeper grown;
The day has broken bright and clear;
The bud is fully blown.

Dear child, and happy shalt thou be,
If from this hour, with just increase
All good things shall grow up in thee,
By such unmark'd degrees.

If there shall be no dreary space
Between thy present self and past,
No dreary miserable place
With spectral shapes aghast;

But the full graces of thy prime
Shall, in their weak beginnings, be
Lost in an unremembered time
Of holy infancy.

This blessing is the first and best;
Yet has not prayer been made in vain
For them, though not so amply blest,
The lost and found again.

And shouldst thou, alas! forbear
To choose the better, nobler lot,
Yet may we not esteem our prayer
Unheard or heeded not;

If after many a wandering,
And many a devious pathway trod;
If having known that bitter thing,
To leave the Lord thy God.

It yet shall be, that thou at last,
Although thy noon be lost, return
To bind life's eve in union fast
To this, its blessed morn.

THE CHURCHMAN.

CHURCH UNION.

Quincy, November 25th, 1835.

To the Minister and Members of the Congregational Evangelical Church in Quincy.—Having been induced, by following the suggestions of what I regard as a sound and intelligent reason, directed by much prayer to Almighty God, to connect myself with the Episcopal Church in this town; it becomes my duty to you to give a reason for the change, and some of the evidence from the Bible upon which it is founded; and also due to myself that my motives may be rightly appreciated and understood; and this, I trust, I shall do, with meekness and fear. I am not led to connect myself with the Episcopal Church because the Gospel is not preached among you, nor because of any defect in the religious or moral character of the members with whom I have been associated; neither for want of a purer system of Christianity, so far as man's salvation is *directly* concerned: these things have had no weight in influencing my opinion; and I am free to confess, that the subjects *directly* connected with the salvation of man, are, and ever should be, the weightier matters of the law.

I will here state distinctly, that my religious views of the great doctrines of grace, have not in the least been changed, and desire here to record the fact, that I look back with pleasure upon the many happy hours which I have spent, more especially with the beloved sisters, with whom I have been associated, hoping that they will still extend to me that charity, which hopeth all things, believeth all things; and that we all, at last, shall sit down at the one table of our Lord, in that kingdom where there will be nothing to divert our minds from the common employment that fills heaven with hallelujahs.

These things ye ought to have done, and not to have left the other undone, is an important command. Believing, then, the divine institution of Episcopacy, or in Bible words, that God hath set some in his Church, first apostles—secondarily prophets—thirdly teachers; although I regard this, in comparison with the doctrines of grace, of minor importance, yet I cannot consider it as of no importance; therefore, it becomes me to connect myself with a Church which recognises this institution of God, and, at the same time, acknowledges all those sacred truths, which bring to life the spiritually dead, and salvation to a world lying in wickedness.

It is a remark of Bishop Griswold, 'that if Christians are ever brought to strive together for the faith of the Gospel, it must first begin in the government, whatever form may be chosen.' I can think of no form of government so admirably adapted to promote unity and concord among Christians, and to preserve the faith once delivered to the saints, from the encroachments of error, as that form which God himself hath devised, and set in his Church; and just so soon as Christians shall become weary of sectarian strife and unprofitable innovations, and return to the simplicity of the Bible in this matter, shall we experience a return of those days, when it shall again be said, 'See how these Christians love one another.' May God hasten the day for his Son's sake!

The Jewish Church, it is well known, was constituted with three orders in her ministry; and you cannot but have noticed the striking similarity of these to the orders in the Episcopal Church; and it is reasonable to suppose that where there were types and emblems, there should now be the substance and reality; although circumcision was no longer to be continued as a token of the covenant between God and his people, yet baptism was substituted in its stead; and so, for the same reason, the offices which before prevailed must have something corresponding to them in the Christian Church, and what that answers to the high-priest, if not the bishop—to the priest, if not the presbyter—to the Levite, if not the deacon. It is seen from this, that a diversity or inequality of orders is not contrary to the will of God; but rather according to his own appointment. From this we should suppose, if for no other reason, there being no command to the contrary, that the Christian Church would be constituted with three orders: and so I think we find it; for when our Saviour was upon earth, himself, the twelve Apostles, and the seventy disciples, formed the orders of the Church; and so, after his ascension to heaven, we find the same inequality—the twelve being clothed with the highest authority in the Church, with the seventy, and the newly-appointed deacons, of whose solemn ordination we have an interesting account, and also that they preached and baptized.

But the candid mind will find this subject abundantly confirmed, by considering the powers given to Timothy, contrasted with those given to the elders of Ephesus, whom St. Paul called together and most solemnly addressed, never expecting to see their faces more; and yet not one word about the government of the church, ordaining, reproving, &c., was uttered, while to Timothy instructions of this kind were particularly given. 'Lay hands suddenly on no man.' So conclusive is the evidence on this point, that a celebrated divine once said, 'He that cannot find a bishop in Ephesus would be puzzled to find one in England.'

But the address of the Spirit to the angels of the seven churches in Asia, is also worthy of notice; for on the principles of any other denomination, the address would have been directed to the association of ministers of the church of Ephesus, &c.: for it must be remembered that these addresses were not given to the pastor of a single society, but to the angel or bishop of all the churches of Ephesus, Smyrna, &c.; one of these, (Ephesus,) it is well known, had many elders in the day of St. Paul, consequently many societies.

'This view of the subject,' says a writer, formerly a Congregational minister, 'is confirmed most unequivocally by the testimony of all the ancient writers; and to my great astonishment,' says he, 'I could not find that an individual among the fathers of the primitive Church had written any thing calculated to influence an impartial mind to the adoption of a different conclusion.' This letter is already extended to a greater length than I intended, but my desire to give to many of my sisters, especially who have desired a reason for the hope that is in me, must be my only apology; to me this subject is conclusive, to you it may not be; it is sin only to him who knows his Master's will and does it not; the conviction of my mind is firm, that God hath set three orders in his Church, and in this I am not singular. It is a fact I believe from the testimony of others, and is worthy of especial note, that out of less than one thousand ministers in the Episcopal Church, about three hundred were formerly Congregationalists or Presbyterians, and were convinced on this subject by the power of evidence.

The Church which a Bedell, a Martyn, a Scott, a Newton, loved, and at whose altar they ministered; the Church in defence of whose doctrines Cranmer, Latimer, Ridley, and Rogers were burnt, is the Church with which duty leads me to connect myself.

My brethren and sisters—the one body of our Saviour is broken. The seamless garment is rent in pieces. The city which was full of people doth sit solitary. Mount Zion, which was designed to be the joy of the whole earth, has become the fruitful source of bitterness and strife; to the scoffer, the object of sneering remarks as he casts his eye over the wide-spread desolations of Zion, and with an arch smile exclaims, 'See how these Christians love one another.' While the humble, sober Christian feels disposed to take up the lamentation of Jeremiah, 'O, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people.' Viewing the subject in this light has induced me, more than any other reason, to stand in the ways, and inquire for the *old* paths, that I might walk therein, and find rest for my soul. Do not condemn this subject as unworthy of a spiritual mind, for a careful attention to it, in the days of the Reformation, would, it is believed, under the blessing of God, have saved the Church from the dreadful strife that now prevails. Let there be no schism in the body, says an apostle, directed by the Spirit of God. Let us then, brethren, study those things that make for peace, laying up for ourselves treasures in heaven, that when this earthly house of our tabernacle be dissolved, we shall have a house not made with hands, eternal in the heavens. Having given my name to Mr. L——, and awaiting confirmation, &c., I must request you to consider me *no longer a member of your Church.*

Your unworthy sister.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—By giving place to the following you will oblige a friend. Had I known any other mode of reaching the person to whom this is addressed I would not have troubled you.

I am, dear Sir, your obedient servant,

J. C.

Rev. Leonard Bacon, New-Haven, Conn.

Sir,—A recent number of the Christian Intelligencer, published at New-Haven, conducted, as I learn from the paper, by a *voluntary association*, and containing an article purporting to give the reasons why Presbyterians and Congregationalists do not keep Christmas, has accidentally fallen in my way, and the article alluded to been duly read and considered. Who compose this *voluntary association*, or what its objects are, we are not informed. By reference to the standard works of your own order, I learn that a *Congregational Church is a voluntary association.* (Howe Trib. to Pil. pp. 14, 81; your own Church Manual, pp. 15, 17, 26,) but whether this paper is edited by such a church is more than I know; suffice it to say, that common fame says you are a member of that association, and attributes the article in question to your pen. I am the more persuaded that report tells truly in this instance, because of the similarity of spirit which pervades your *Manual* and breathes in that article.

It would have caused some surprise in me thus to find the whole Protestant Episcopal Church accused of the grossest idolatry, had I not long been accustomed to it: but, Sir, though the charge is not new, and has been often and triumphantly repelled, it seemeth not meet to me to let you go unanswered, if so be that you penned the article in question.

I have read with great attention your whole article, I have turned over my books to discover if possible your proof, and have tried my utmost to reason myself into a belief of your sincerity in urging those reasons; but it has been time spent in vain; and to this hour I am as much in the dark in regard to the one, and as incredulous concerning the other, as when I first saw your paper.

Is it possible that a man of intelligence,—and I know you to be one, my own senses have convinced me of that fact,—I ask, is it possible, that such a man can be sincere—can be honest, in urging things like this? "Congregationalists"—I leave Presbyterians out of the question, for I fancy they will not be over-much pleased with your volunteering in their behalf to make *such* a defence—"Congregationalists," you say, "do not keep Christmas, because no such festival is appointed in Scripture, and because there is no intimation or allusion implying the existence of such a practice." It is certainly a new idea to me, that you, or yours, supposed primitive practice binding. But let me look a little further. Do you practise infant baptism—admit females to the communion—pray in public—support public worship—keep the first day of the week as the Christian sabbath, and refuse to keep the seventh—read or believe in the canon of Scripture? All this I doubt not you do—then I ask upon what authority? Might I not reply to all these as you have to Christmas: "Had it seemed good to Christ and his Apostles that such things should be observed, we cannot doubt that something to that effect would have been set down in the Scriptures." Surely such logic seems too contemptible to deserve a serious confutation.

But, Sir, if the above specimen does not afford a sample of the superlatively ridiculous, the following will:—

"The day of Christ's nativity is entirely unknown. The Episcopal Church, Roman Catholic, and all others in Western Europe, keep it on the 25th of December, but the Greek Church for a long time kept it on the 6th of January. Any other day in the year is as likely to be the true anniversary as either of these."

Really, Sir, of what importance is it whether we know the exact day of our Saviour's birth? It is not the *day*, but the *event* we celebrate. In common with the Christian world, you keep the first day of the week in commemoration of the resurrection of Christ, but you *know* that fifty-one out of fifty-two of those days in each year, is not the real day of the resurrection. If then your argument is good against Christmas, it is equally so against the sabbath.

But there is originality, if not soundness in some of your reasoning. The case may be stated thus. There have been two days kept in commemoration of the birth of Christ, therefore any other day is as likely to be the true one as either of these. An example will illustrate this. Charles V. of Spain, according to M. de Thou, resigned his crown and kingdom to Philip his son, on the 25th day of November 1555, but Herera and Pallivicini say it was on the 17th day of January, 1556. On the contrary, Sandoval and Antonio de Vera make it the 16th of January, while Ferera says it was on the 1st of the same month. Now, by your logic, any other day in the year is as likely to be the true one as any of these.

Again, according to the chronology of Usher and many other learned men, Christ was born 4000 years after the creation, though according to the common chronology it was 4004 years, or according to the Antiochean 5408, or Alexandrian 5498, or Constantinopolitan 5504 years; hence the birth of our Saviour is as likely to have been in any other year since the creation as in any of these, or which I should think more likely, that it never occurred. Or if you assume the birth of Christ at a given point of time, then the creation is as likely to have taken place in any other year as in any of those designated by either of the above chronologies, or which is more probable, it never took place at all.

You admit what appears to be a fact, that only two days have ever been celebrated as the anniversary of the nativity of Christ, viz., Dec. 25 and January 6. You ought also to have told your readers that all the Churches at all times have agreed in celebrating the *Epiphany* or *Theophani* on the 6th of January; and that as early as 390 the Greek Church, in consequence of the arguments brought forward in proof that the 25th of December was the real day of Christ's nativity, acknowledged her error and altered her practice. (Greg. Naz. Orat. Nat. Christ. 38; Chrys. Hom. 31; de Bap. Ch. Orig. Hom. 8. de dio; St. Aug. de Trin. L. 4, c. 5; St. Basil Serm. Nat. Ch.; Bing. Antiq. Church L. 20, c. 4.)

Your third reason is, that "*there is no intimation in church history that Christmas was observed as a Christian festival earlier than the fourth century.*"

This, Sir, is certainly a bold assertion, and if it does not give you reputation for courage, it will probably convince your readers that you are heedless of the consequences attending the rashest assertion. It is, I say again, a bold assertion, and implies much erudition, abundance of conceit, or great temerity. What, not an *intimation* in all—yes in all *church history*?

I know not what in your estimation amounts to an *intimation*, but I think, Sir, if you have any sense of remorse remaining in you, it will be likely to insure your speedy repentance. You say in your article "that the Greek Church for a long time held the feast of Christ's nativity on the 6th of January," and Chrysostom about 390 says, that that Church then began to celebrate that festival on the 25th of December. (Orat. 31. de Nat. Ch.; Bing. Antiq. Ch. L. 20, c. 5; Du Pin Hist. Ecc. Scrip. Cent. 5, p. 18.)

Again Cave (Prim. Christ. p. 1, c. 7,) says that the first footsteps of this festival are to be found in the second century, though he thinks there is reason to believe it existed still earlier. So Chrysostom about 390, says that this festival was one of great antiquity and long continuance, the most venerable and tremendous of all festivals, being famous and renowned in the Church *from the beginning*, far and wide, from Thrace to the Gaddes in Spain. (Hom. 31, de Bap. Ch.; Bing. Antiq. L. 20, c. 4.)

Augustin about 390 speaks of the ancient and universal tradition concerning the observance of this festival, (De Trin. L. 4, c. 5,) and Jerome twenty years before speaks to the same effect. (Com. Ezek. c. 1; Bing. Antiq. L. 20, c. 4.) So Encyc. Am. "Some say that Christmas has always been celebrated in the Church." So much then for your "no intimation of the celebration of *the birth of* Christ before the fourth century," though Mosheim says, and others confess, that *the birth-days of martyrs* were celebrated in the second century, (Trans. by Murdock, Cent. 2, p. 103, 4, note 5.) It is extraordinary that the primitive Christians should celebrate the births of martyrs to our religion, and not the birth of the author of it—that they should pay that worship to man which they refused to Christ. The bare statement of the case demonstrates the absurdity of the supposition.

Your fourth and fifth reasons I shall unite, inasmuch as you have travelled out of your way in search of a word to use in your fourth, which should pave the way for the absurd declaration of the fifth.

4. "*The observance of the 25th of December in honor of the birth of* Christ, *originated in an attempt to* baptize *a heathen festival:* [5] *but this baptism did not prove to be* regeneration.

That a man of sense should sometimes in haste, or in passion, say a foolish thing is not wonderful; but that an editor of a religious newspaper should take such an amount of pains to prejudice his readers, not only against the subject of his article, but against others, and that too by a wilful misrepresentation of the doctrines of others, is passing strange.

The use of the word "*baptize*" as you applied it, to the introduction of a "half-heathen festival," is out of all character, opposed to all the lexicons, and against all precedent. It seems evident to me that the writer, whoever he may be, was willing to sacrifice truth and honesty to carry a point. Your charges against Churchmen, of revelling and carousing in the festivities of a half-heathen festival, should not have been lightly made. I would commend to your especial consideration the Christian course of your brethren at Andover, while you were defaming both them and us; and recommend for your serious meditation the very cogent reason furnished by the Lowel Standard why this festival should be observed.* In spite of all your efforts to prejudice Christians against this anniversary, the sound sense of the community does, and will set the seal of its approbation on the propriety and expediency of perpetuating it.

Nor is it less surprising that you should indulge your spleen by making a thrust at the only rite of initiation into the Christian Church. But both are wholly out of place, and equally false. It is not true that the observance of the 25th of December, as the feast of Christ's nativity, was borrowed from the Heathen, much more from the *Roman Saturnalia.* Nor have you shown that it was thus borrowed, admitting all you have said, save your own dictum, to be true.

The fact that Christians and pagans celebrate a festival on the same day, is no evidence that the one was borrowed from the other; unless it be shown that they correspond in some, or all, of their leading characteristics.

But some of your assertions in regard to the Saturnalia are not corroborated by my books. "The *Saturnalia*," says your article, "extended from the 17th December to the 24th. On the 25th was observed the festival of the birth of the Son;" and this festival of the 25th, you assert to be the original of Christmas.

By reference to ancient authors, the only source of information on such subjects, I find that the Saturnalia at first was celebrated on the 17th December only; or, as some say, on the 16th, and others on the 18th December. (Liv. L. ii. c. 21; L. xxii. c. 1; Lemp. Class. Dic. by Professor Anthon, in loco. Adams' Roman Antiq. in loco; Univ. An. Hist. vol. ii. p. 311; B. iii. c. 2.) Other days were subsequently added, until the number became three, and by order of Caligula was extended to five. (Liv. L 59. c. 6; Suet. in Vita. Claud. c. xvii.; Adams' and Lemp. ubi sup.) Two other days, called *Sigilaria*, were subsequently added: (Menol. Satur. L. 1. c. x.;) but even then, the festival ended on the 23d December, if, as some say, it commenced on the 16th.

The authority for your assertion in regard to this festival, I take to be Gibbon, (Dec. and Fall Rom. Emp. c. xxii. n. 22.) who says, "The Romans, as ignorant as their brethren, of the real date of the birth of Christ, fixed this solemn festival to the 25th December, the *Brumalia*, or winter solstice, when the pagans annually celebrate the birth of the Sun. (Bing. Antiq. Ch. Ch. L. 20. c. iv.; and Beaus. Hist. Crit. man. tom. 2. pp. 690–700.) The identity of thought and expression, in two passages of yours, with the above quotation, leaves no doubt of the source from whence you drew your statements.

But I have a word to say to Mr. G. Bingham, whom he quotes as authority for his assertion, that Christmas has succeeded to the Brumalia, by no means supports his conclusion. Bingham's language is, "*Some say* that the design of appointing the feast of Christ's *Nativity* and the *Epiphany* at this season of the year, was [not borrowed, nor baptized from the Saturnalia, but] to oppose the vanity and excess of the Heathen, in the Saturnalia and Kalends of January at this very time of the year." But he had before shown that this opinion was without foundation.

Nor does Beausobre say as Gibbon would have his readers infer; but that this feast was instituted to oppose the heresy of the Manicheans, who denied the reality of the birth of Christ, his death, and resurrection. The *Manichees*, therefore, with *Cerdon*, and the *Priscillianists*, who disbelieved the birth of the Saviour, refused to keep a festival in commemoration of an event which they said had never ocurred. (Comp. Bing. L. 20. c. iv. Beaus. ubi sup.) Whether those moderns who follow the example of that class of early heretics, have inherited their opinions with their practices, I pretend not to decide.

The authors of the Encyc. Am. (in loco.) seem to have adopted the opinion of Beausobre, in regard to the origin of Christmas.

There is, however, still another hypothesis concerning the origin of this festival, and instead of deriving it, as you do, from the Roman Saturnalia, others, and some of your editorial neighbors, bring it from the Yule of the Northmen. That Christmas was borrowed from the *Yule*, concerning which, say the London Reviewers, (Lond. Quar. No. 108, p. 160, Am. Ed.) "much has been written to little purpose," is about as likely as that the observance of Sunday was borrowed from the *dies solis* of the Romans, the *Sunnan-daeg* of the Saxons, or *Sonday* of the Teutones, which was a day set apart among the Saxons for the worship of the Sun.

To suppose a similarity and coincidence between the solemnities of a Christmas festival, and the unbridled license—the vicious and debauching practices—the *topsy-turvy* regulations, (Encyc. Am. in loco. Ovid Fasti, Macrobius Saturnalia,) of a Roman Saturnalia—or between that and the bloody and demoralizing rites of the Gothic Yule, (Wheaton's Hist. Northm. p. 125, Phil. 1831,) requires an obtuseness of intellect, which leads them to see a perfect resemblance between a *classic Jove*, and a brutal, senseless, bloody Thor; or complete sameness between a Roman Mercury, and a Scandinavian Odin: blunders which led the Scotch Reviewers to say, that either the writer or reader of works like those, must be completely ignorant of the character ascribed to either one or the other. (Blackwood Mag. No. 237, p. 27, Am. Ed. See also N. F. S. Grundtrig, "Norden's Mythologie, eller Sinbilled-sprog.")

How then stands—not the fact—but the probability of a Saturnalian origin of Christmas? While some declare with all boldness, that such an original is beyond all doubt, others are not less sanguine that the real, identical prototype of this festival is to be found in the Scandinavian Yule; (Johnst. alto. Scand. Antiq.) and still others suppose that this festival was not borrowed *from* the Saturnalia, but instituted to *oppose* it. Again, others doubt not that it was established to break down the heresy of the Manichees and Priscillianists; while others hesitate not to say that it has existed from the beginning, and that historical traces of it are to be found in the second century. So many hypotheses prove conclusively, that your notion in regard to its origin is not necessarily true.

The weight of evidence appears to me to point to an early origin of the festival of the nativity of Christ, probably within the first, at any rate within the second century—that as soon as Christians were permitted to build houses of worship, [at first, and for a long time, Christians were obliged to meet privately upon the sea-shore, in tombs and cemeteries, (Pliny Ep. L. 16, Ep. 97—Euseb. E. H. L. 7. c. xi. L. 9. c. ii. Sec. Discip. Ex. pp. 14–20, Bingham in loco,)] the celebration of this festival became notorious,—occupied a share in public attention, and filled a larger space in the histories of the day—that the error of the heretics, and the vice of the pagans gave it still more celebrity. It was celebrated too, as we now celebrate it, by the same or similar worship. (Apos. Court. L. 5. cc. xiii–xiv. L. 8. c. xxxiii. and note of Cat. on both, Bing. Antiq. Ch. Ch. L. 20. c. iv.)

Away, then, with the notion of a heathen original. But were it so, would it militate against the propriety or expediency of its observance? You deem the landing of the pilgrims at Plymouth, the settlement of a town, the Declaration of Independence, and the birth of Washington, as of sufficient importance to merit an annual or centennial celebration; if, then, it is well to celebrate, and I admit it is, the birth of a town, a state, a country, or a country's deliverer, is it not more than well to celebrate the birth of the Saviour, the deliverer of the world? But the Heathen have always celebrated similar events; and why are you not shocked at that, as well as at a supposed heathen origin of Christmas? No, Sir, your practice and your precepts are at variance; they convict you of disingenuousness, if not of dishonesty, in urging your fourth reason.

But your fifth reason—of all the monstrosities of this monstrous age, that surely caps the climax. Baptism not regeneration, and ergo, you do not keep Christmas.

If every other part of your answer had been founded on the most indubitable facts, and urged in the most apparent good faith, this would have shaken my confidence in the whole. Under pretence of answering an appropriate and pertinent question, you have not only accused nineteen-twentieths of Christendom of gross idolatry, but have departed from the straight-forward path—have travelled out of the record, without any earthly reason, unless it were to add insult to injury—to tell your readers that Churchmen were in error, in believing that baptism is regeneration. But if Churchmen are heretical on this point, so are you, *if you* believe *your own confessions of faith.* I am aware that some of the expositors of your creeds deny this; that Dr. Hawes (Trib. to Pilg. p. 82,) says, you "ascribe no mysterious efficacy, no pretended charm, no incomprehensible power to regenerate men to baptism," and that you (Manual, p. 57,) declare it to be a mere "ceremony, or form of consecration, signifying that thenceforward the person belonged to God and to Christ, and is devoted to be the dwelling of the Holy Ghost;" but I am no less sensible, that in so saying, you deny the truth of your own confessions of faith. Hear what the *Saybrook confession of faith*, which you are obliged to believe "for substance," says, "Baptism *is to the party baptized*, a sign and seal *of the covenant of grace, of* regeneration, *and of remission of sins.*" (c. xxix. sec. 1.)

Here, then, we have a *covenant*, and a covenant, too, that has been executed—yea, *signed and sealed;* and yet, according to your commentary, like the oaths of Hudibras, made up of naught

"but words, which words are wind."

It is only in religion where God himself condescends to enter into a solemn covenant with man, on subjects of the most vital importance to his eternal welfare; that after the covenant has been signed and sealed, man has the effrontery to tell the other party to this solemn instrument or league, that the whole is but "*a ceremony.*" Baptism, then, is not simply the *sign of regeneration*, but the seal, not of that only, but of the remission of sins also, according to the doctrines of your own Church.

This is further than Churchmen dare go: with them baptism is "the washing of regeneration," (Tit. iii. 5.) by which the recipient is "regenerate and grafted into the body of Christ," by which his relation is changed from the world to God—by which he is born out of, or translated from, the kingdom of the world, into the kingdom of God and Christ, that is the Church. But this, with them, is not remission of sins, nor "the renewing of the Holy Spirit."

We have then apostolic authority for our use of the word, the tribunal to which you appealed in the outset of your article, and whose jurisdiction you must not now deny, though its decisions are against you; and we have also the sanction of the primitive Church, to which you have also appealed to corroborate our views of it. (Rosenmüller Scholia in Nov. Test. in Tit. iii. 5. Irenæus Adv. Hær. L. 1. c. i–xviii. L. 3. c. xix. and al.)

But, Sir, if you should not be the author of the article in question, I shall not impute to you the sentiments of it; but whoever it may be, his mode of fighting is cowardly in the extreme. To write an article like that, and in the same paper to notify the public that the writer's connection with the paper ends with that number, look very

* The centennial address of your Brother Hawes, of Hartford, Nov. 9, 1835, pp. 9–11, and note A., will furnish you with a case in point, to illustrate the fitness of commemorating memorable events, though the precise day of their occurrence is unknown.

like a coward firing his gun at the first appearance of a foe, and then fleeing for safety.

To conclude. If, then, you were not the author of the article in question, please hand this letter over to the present editor of that paper, and give an opportunity, if he sees fit, to defend his predecessor.

JURIS CONSULTUS.

THE CHURCHMAN.

SATURDAY, FEBRUARY 6, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or hree dollars if at the end of the year.

TO CORRESPONDENTS.

"Catholicus," "C. S. A.," "V. W. V.," and "Do Justice," are unavoidably deferred. The Remainder of Washington College in our next.

"Omikron" sent us an able and sprightly article last week in reply to "Oded," but we doubt the expediency of continuing the controversy in the style which has been adopted.

"Noctes Polemicæ," No. II. has been duly received, and is under consideration.

The critique on Bishop Onderdonk's Treatise on Regeneration, is in time for our next.

HISTORY OF THE CHURCH IN VIRGINIA.

As an unforeseen delay has occurred in the issue of this work, we have not felt ourselves at liberty to use the advantage we enjoyed by the possession of a copy handed to us on the eve, as was supposed, of publication. Having understood, however, that the obstacles are removed, and that a few hundred copies of the work are ready to be issued, we feel relieved from the restriction which we had imposed on ourselves, and present the reader with further extracts. The passages are short; for, though it would have been easy to give longer ones of equal or greater interest, yet such a proceeding would be unjust to the publishers. Comment is unnecessary, as all the passages will commend themselves to the approbation of every reader of intelligence and piety. The further perusal of the work has confirmed us in the opinion which we formerly expressed of its excellence. It will make the Church more generally and favorably known, and cannot fail to increase the high estimation in which its author is already so deservedly held.

ENMITY OF THE BAPTISTS.

"The Baptists were not slow in discovering the advantageous position in which the political troubles of the country had placed them. Their numerical strength was such as to make it important to both sides to secure their influence; they knew this, and therefore determined to turn the circumstance to their profit as a sect. Persecution had taught them not to love the Establishment, and they now saw before them a reasonable prospect of overturning it entirely. In their association they had calmly discussed the matter, and resolved on their course: in this course they were consistent to the end; and the war which they waged against the Church was a war of extermination. They seem to have known no relentings, and their hostility never ceased for seven-and-twenty years. They revenged themselves for their sufferings, by the almost total ruin of the Church: and now commenced the assault, for, inspired by the ardors of a patriotism which accorded with their interests, or willing to avail themselves of a favorable opportunity to present, in heir case, an advantageous contrast to a part of the Church, they addressed the Convention, and informed that body that their religious tenets presented no obstacle to their taking up arms and fighting for the country; and they tendered the services of their pastors in promoting the enlistment of the youth of their religious persuasion."

PERPETUITY OF THE CHURCH.

"In recording these transactions, the remark, it is hoped, will not be deemed out of place, that however natural may have been the desire on the part of the clergy to perpetuate the Establishment, as affording to them the means of subsistence, yet, on account of the existence of the Church itself, anxiety was needless. Among the reasons which an intelligent Episcopalian renders for his attachment to the Church, he will not forget to mention the fact, that there seems to be in the system of Episcopacy what has been well termed 'a conservative principle,' which secures the existence of the Church under circumstances the most calamitous; so that of all religious denominations there is, perhaps, not one which requires the aid of a legal establishment less than does a church episcopally constituted. No American Christian, it is presumed, desires here a union of Church and State; and, of all American Christians, the Episcopalian, probably, has least need to desire it. The lessons of the past on this subject are strikingly impressive. The histories of the suffering churches of the Christians of St. Thomas in India, of the Waldenses, of the Scotch Episcopalians, together with that of the Protestant Episcopal Church in America, all seem to attest the fact, that for the preservation of purity of doctrine and primitive discipline in Episcopal churches, no union with the civil power is necessary. The first three were tried in the fiery furnace of persecution, and, unsustained by any human aid, after years of suffering, came forth the same in doctrine and in discipline that they were when first called to exercise the virtue of patient endurance; while the last, though for a time prostrated in the dust, and clinging to existence by almost a single tie, has risen from her depression without the aid of a legal establishment; and holding on the even tenor of her way, is now exhibiting in her youthful strength the same faith, embodied in the same form of sound words, and united to the same system of polity, which formed her distinguishing features in the day of prosperity, before she was shrouded in the darkness of that cloud which for a time almost hid her from view. Surely in the retrospect of facts like these, an Episcopalian may be pardoned, should he deem it something more than a fond fancy, that the Church of his affections does possess within herself a principle of preservation, and that 'the foundations of Episcopacy stand sure in the storm not less than in the sunshine.'"

MR. JEFFERSON AND HIS SECTARIAN ALLIES.

"It will be remembered that in the first assembly of 1776, the question, whether support should be given to the clergy by general assessment, or by leaving them to voluntary contribution, was purposely left open, and its decision deferred to some future occasion. There can be little doubt that the distinguished individual who was the leader in securing the adoption of the measures already detailed, entertained the belief that it would be no difficult task to complete, at a future session, the work which he had begun, and to negative the plan of a general assessment for the support of Christianity; nor would his expectations in this particular have been disappointed, but for a circumstance recorded by himself as having interposed obstacles. In his chief object, that of giving a death-blow to the legalized superiority of the Establishment over all other denominations of Christians, he was very cordially supported by a large body of allies who belonged to the dissenting interest; but when that great end was once attained, and every religious society stood upon the same level, the question in dispute assumed to these allies a very different aspect, and they deserted the standard under which they had before achieved their victory. They had prostrated the Church, they had proved themselves to be not at all reluctant to strip her clergy of that competent maintenance which was secured to them by the possession of property; but they now manifested an aversion, more natural than consistent, to being left to find a precarious support for themselves in the tender mercies of a set of voluntary contributors: they were, therefore, the advocates of a general assessment; and the manner, almost approaching to querulousness, in which this desertion is recorded, accompanied as it is by an insinuation as to the motives of the deserters, justifies the suspicion that the defection was felt to be ungenerous. The impartial reader of a future day will probably conclude that it was a game, not unskilfully played on either side, in which the troops outwitted the general."

PICTURE OF THE CHURCH AFTER THE REVOLUTION.

"The history of the Church for the next few years presents a picture of but little variety; when we catch a new feature in it, it is but to remark, that it is in melancholy keeping with the rest, and differs only by the introduction of a deeper shade. With roofless and deserted churches, with broken altars, and a clergy, some of whom were reduced to the hard alternative of flight or starvation, it may readily be conceived what was its suffering condition. It existed, but more than that can hardly be said of it with truth. On the nineteenth of April, 1783, precisely eight years after the first effusion of blood at Lexington, *peace* was proclaimed to the American army by order of the commander-in-chief. Time was now afforded to men to direct their attention to the permanent establishment of such institutions, civil and religious, as might comport with their desires, or views of duty. Much was to be done: and rejoicing with thankfulness, as now we may, in the present prosperity of the Church in Virginia, it is well to look back on its condition as it emerged from the Revolution, and by a contemplation of the difficulties which stood in the way of its resuscitation, be moved to the exercise of gratitude. When the colonists first resorted to arms, Virginia, in her sixty-one counties, contained ninety-five parishes, one hundred and sixty-four churches and chapels, and ninety-one clergymen. When the contest was over, she came out of the war with a large number of her churches destroyed or injured irreparably, with twenty-three of her ninety-five parishes extinct or forsaken, and of the remaining seventy-two, thirty-four were destitute of ministerial services; while of her ninety-one clergymen, twenty-eight only remained, who had lived through the storm, and these, with eight others who came into the State soon after the struggle terminated, supplied thirty-six of the parishes. Of these twenty-eight, fifteen only had been enabled to continue in the churches which they supplied prior to the commencement of hostilities; and thirteen had been driven from their cures by violence or want, to seek safety or comfort in some one of the many vacant parishes, where they might hope to find, for a time at least, exemption from the extremity of suffering.

For the destruction of the sacred edifices, most of which were substantial buildings of brick, every fair allowance should be made, because of the confusion and lawless state of affairs inseparable from war. The buildings were in some instances required by the necessities of the public, and appropriated to objects foreign from the purpose of their erection; it was not, therefore, to be wondered at, that, if used at all, they should sustain injury at the hands of a soldiery which, like all others, was not remarkable for a reverence of things sacred. But there was often a wantonness in the injury done, a deliberate desecration, which admits of no apology, and offers no better excuse than that it was the work of passionate ignorance, which identified the very 'stones of the temple' with support to the crown of England. The evidences of this work of needless ruin are still visible but too often in Eastern Virginia. It is scarcely possible for the Churchman, even now, to look without tears upon the venerable remains of mouldering churches which meet his eye in the 'ancient dominion.' As he gazes upon the roofless walls, or leans upon the little remnant of railing which once surrounded a now deserted chancel, as he looks out through the openings of a broken wall upon the hillocks under which the dead of former years are sleeping, with no sound to disturb his melancholy musings save the whispers of the wind through the leaves of the forest around him, he may be pardoned should he drop a tear over the desolated house of GOD; and if he be a pious Churchman, the wreck around him may awaken thoughts of submission and humiliation, which will send him from the spot a sadder and a better man."

PATRICK HENRY—TRIBUTE TO MR. WIRT.

"A resolution was reported by the chairman of a committee of the whole House on the state of the commonwealth, that in the opinion of the committee, 'Acts ought to pass for the incorporation of all societies of the Christian religion, which may apply for the same;' and the resolution was adopted by a majority of nearly one-third of the House. Here again Mr. Henry gave to the measure his powerful support; and we learn, from his accomplished biographer, that his votes on these two measures formed the foundation of a charge against Mr. Henry, of advocating the re-establishment of the Protestant Episcopal Church.

Against this accusation, he has already been defended with a success which is complete; and if there be any thing to regret in the language which has been used by his amiable and gifted biographer, in setting fotrh that defence, it is to be found in the statement which represents Mr. Henry as a believer in Christianity, without having a preference for any of the forms in which it is presented. Christianity, to be worth any thing, must assume some distinct form of profession: it is a *practical* principle, and worship constitutes one of its essential features. He, therefore, who acts upon its principles, cannot be indifferent to the peculiarities which mark his system of doctrine, or express his feelings of devotion. To each individual, his religion must be something, not general, but particular; and all experience has shown that the avowal merely of Christianity in general, as to all practical effects, is ordinarily equivalent to an avowal of no Christianity at all. The biographer of Mr. Henry has recently gone down to the grave, amid the regrets of his countrymen, honored for his talents, and what is better still, respected for his piety. The latter years of his life afford a striking illustration of that change in his sentiments, upon the point in discussion, which was produced by Christianity. He died in the Presbyterian communion, for which he had, by becoming a member, expressed his honest preference. He had learned more of Christianity than he knew when he wrote the life of his distinguished countryman. Intentionally, he was incapable of misrepresentation; his hand would not have deliberately penned what he did not believe; and yet his statement as to Mr. Henry is inaccurate, for he was very far from having no preference in his religion. He was, from his heart, an Episcopalian; and it is gratifying to be able to record of the man, whose splendid talents alone placed him among the first of his countrymen, that there was a consistency and humility in his Christian character which formed his highest honor. It has been said that he was an unbeliever at one period of his life. On the authority of his own family, the assertion is denied. 'He ever had a great abhorrence of infidelity, and actually wrote an answer to Paine's Age of Reason, but destroyed it before his death; he received the communion as often as an opportunity was offered; and on such occasions always fasted until after he had received the sacrament, and spent the day in the greatest retirement. This he did, both while he was governor, and afterward.'

A touching anecdote, illustrative of his humility, is recorded by his biographer, for the introduction of which here no apology can be necessary. In the spring of 1799, when Mr. Henry was verging toward his threescore-and-ten years, the political aspect of affairs induced him to forego the comforts of his retirement, and to be presented as a candidate for the House of Delegates. 'On the day of the election, as soon as he appeared on the ground, he was surrounded by the admiring and adoring crowd, and whithersoever he moved the concourse followed him. A preacher of the Baptist Church, whose piety was wounded by this homage paid to a mortal, asked the people aloud, "Why they thus followed Mr. Henry? Mr. Henry," said he, "is not a god!" "No," said Mr. Henry, deeply affected both by the scene and the remark, "no, indeed, my friend, I am but a poor worm of the dust; as fleeting and unsubstantial as the shadow of the cloud that flies over your fields, and is remembered no more." The tone with which this was uttered, and the look which accompanied it, affected every heart and silenced every voice. Envy and opposition were disarmed by his humility; the recollection of his past services rushed upon every memory, and he "read his history" in their swimming eyes.'

We know not how, more appropriately, to terminate this passing notice of a great and a good man, than by presenting his dying testimony in favor of that Christianity which he so consistently professed. 'I have now, says he, in his last will, 'disposed of all my property to my family. There is one thing more I wish I could give them, and that is the *Christian religion*. If they have that, and I had not given them one shilling, they would be rich; and if they have not that, and I had given them all this world, they would be poor.'

The Church may be grateful that she could number such a man as Mr. Henry among her members. The State which gave birth both to him and his biographer, should rejoice in the thought, that the lustre of splendid talents in two of her most gifted sons, was brightened by the lustre of humble piety; and this digression will not be useless, should the examples it presents impress upon the reader the thought, that Christianity crowns, with new honors, exalted station on earth, and qualifies for the enjoyment of a more exalted station still in heaven."

THOMAS JEFFERSON.

"How far the decided opposition of the Presbyterians and Baptists to any acts which might benefit the Episcopal Church, may have influenced the legislature, it is impossible to say. There was, however, in that body an individual of great influence, of whom (if his own writings may be considered sufficient testimony) it is not injustice to say, that he would have thought it no honor to be suspected of a belief in Christianity; and in eradicating what he thought a pestilent error, he probably was not unwilling to avail himself of all the aid which these petitions against the Church could possibly afford. There is reason in his case, therefore, to believe that under cover of an attack upon a religious establishment, a blow was aimed at Christianity itself. Be this as it may, it is certain that an act was passed by the legislature of 1785, which was viewed by many as utterly subversive, in its declarations, of the Christian religion; and called forth at the time the severe animadversions of some who still reverenced the faith of the apostles. This was the 'Act for establishing Religious Freedom,' drawn by Mr. Jefferson, and preceded by a memorial from the pen of Mr. Madison, which is supposed to have led to the passage of the law. It is, however, due to the last-named gentleman to state that *his* production is not an attack upon Christianity; but very forcibly presents objections to religious establishments in general; in the opposition to which it is believed that a large majority of his countrymen, if not all of them, would be found to concur. It is no part of our province, however, to enter upon a full discussion of the principles avowed in either of these documents; our duty now is simply to present such facts as will enable the reader to form his own opinion.

There is an air of self-satisfaction with which the author of this law records the fact of his having prepared it, which leaves no doubt that in the review of his political career, his mind dwelt with peculiar complacency upon this incident of his life: he informs us that the law was 'drawn in all the latitude of reason and right;' that it met with some opposition, but finally, passed; and in the spirit of exultation, which he cannot conceal, at the success of his effort to degrade Christianity to a level with the creed of Mecca, he proceeds to relate with approbation a circumstance clearly indicative of his design to heap dishonor on the faith of Christians. We are informed by him that an amendment was proposed to the preamble, by the insertion of the name of our Saviour before the words 'The holy Author of our religion;' this could at most have had no other effect upon the enacting clause, but that of granting the utmost freedom to all denominations *professing to own and worship* CHRIST, without affording undue preference to any; and against this it would be unreasonable to object; certain it is, that more than this had never been asked by any religious denomination in Virginia, in any petition presented against the Church; the public, therefore, would have been satisfied with such an amendment; the proposed alteration, however, was rejected, and it is made the subject of triumph that the law was left, in the words of its author, 'To comprehend within the mantle of its protection, the Jew and the Gentile, the Christian and Mahomedan, the Hindoo and infidel of every denomination.' That these various classes should have been protected, both in person and property, is obviously the dictate of justice, of humanity, and of enlightened policy; but it surely was not necessary in securing to them such protection, to degrade, not the Establishment, *but Christianity itself* to a level with the voluptuousness of Mahomed, or the worship of Juggernaut: and if it be true that there is danger in an established alliance between Christianity and the civil power, let it be remembered that there is another alliance not less fatal to the happiness and subversive of the intellectual freedom of man—it is an alliance between the civil authority and infidelity: which, whether formally recognised or not, if permitted to direct its influence, direct or indirect, will be found to be equally ruinous in its results. On this subject, revolutionary France has once read to the world an impressive lesson, which it is to be hoped will not speedily be forgotten."

BISHOP MOORE OF VIRGINIA.

"As a preacher, Bishop Moore has been eminently successful: indeed, it may well be questioned whether the labors of any one clergyman in the Episcopal Church in the United States have been more abundantly blessed than have those of this prelate. With a manner the most persuasive and affectionate, mingled with great earnestness of feeling, and undoubted piety, his preaching has, by the SPIRIT'S blessing, found its way to the heart of many a hearer. An incident occurred in the course of his ministry on Staten-Island, so remarkable that it deserves to be recorded. The Bishop was never at any time disposed to countenance the unnatural and feverish excitement in congregations, which, often the result of animal emotion powerfully wrought upon, perhaps, by artificial machinery of man's inventions, sometimes passes current for a work of the Spirit of GOD. He did not, however, perceive why the same Spirit, which by its blessed influences operates on the heart and conscience of one sinner, bringing him to repentance toward GOD, and a living faith in the Redeemer, might not also operate simultaneously on many sinners with the same happy result; though, for the production of such an end, he knew of no means, except such as were sanctioned in the orderly services of the Church to which he belonged. Prayer, public and private, the stated worship of the Church, her comfortable sacraments, and the faithful preaching of the Gospel, were all the machinery of which he knew either the lawfulness or the use. He had been perseveringly engaged in the use of these for a length of time, until, at an hour, when nothing unusual had seemingly occurred to produce any solemn effect, the minds of his people seemed to be simultaneously awakened to the infinite value of divine things.

It was at one of his stated lectures in the church, that after the usual services had concluded, and the benediction been pronounced, he sat down in his pulpit, waiting for the people to retire. To his great surprise, he soon observed that not an individual present seemed disposed to leave the church; and, after the interval of a few minutes, during which a perfect silence was maintained, one of the members of the congregation arose, and respectfully requested him to address those present a second time. After singing a hymn, the Bishop delivered to them a second discourse, and once more dismissed the people with the blessing. But the same state of feeling, which had before kept them in their seats, *still* existed, and once more did they solicit the preacher to address them; accordingly he delivered to them a third sermon; and, at its close, exhausted by the labor in which he had been engaged, he informed them of the impossibility of continuing the services on his part, once more blessed them, and affectionately entreated them to retire to their homes.

It was within the space of six weeks, after the scene above described, that more than sixty members of the congregation became communicants; and, in the course of the year, more than one hundred knelt around the chancel of St. Andrew's, who had never knelt there before, as partakers of the sacrament of the Lord's supper. It is not wonderful that in the retrospect of the facts we have here related, the Bishop should entertain an opinion, best expressed in his own words, that 'although we have the promise of heaven to be always present with the Church, still, there are particular seasons in which the Almighty displays his power in a manner so overwhelming, as to command the attention of his rational creatures; to dispel that coldness which makes them indifferent to the calls of duty; to excite their gratitude to GOD for all his mercies, to melt obdurate offenders into contrition; and to oblige them to sue for forgiveness at the throne of grace.' Nor is it matter of surprise that the good Bishop should be led by this incident in his own ministerial experience often to impress, as he does, especially upon his younger clergy, the duty, at seasons in which the Almighty manifests his presence in a more than ordinary way, gladly to avail themselves of such propitious times to put forth redoubled efforts in their Master's cause."

THE Catholic Herald of January 21, contains an appeal in behalf of a "Diocesan Seminary Fund Association," the object of which shall be the education of youths, native and emigrant, for the work of the ministry; or, to adopt the language of the editor, to provide "the American Church" with a "NATIONAL CLERGY." The regulations are as follows: "1st. No subscription less than $1. 2d. Life subscription, $50. 3d. Life family subscription, $100. 4th. Right of presentation for one student, $1000. 5th. Solemn high mass twice a year for the members, of which due notice will be given. 6th. A solemn high mass for the deceased members, once a year."

THE SACRED CLASSICS.

THIS is the title of a series of the select works of old authors, now republishing in England. Among them, we are happy to say, is a volume of sacred poetry, containing the whole of Giles Fletcher's "Christ's Victory and Triumph," and copious selections from the works of Spenser, Davies, Sandys, Phinehas Fletcher, Quarles, Herbert, and others, who, during the seventeenth century, "kindled the fire of their genius on the altar of religion." We have frequently presented our readers with extracts from the work of Fletcher, and should be happy to see a republication of the select works of him and his contemporaries in our own country. The reader, we are sure, will be pleased with the following extract from the introductory essay to the volume by the editor, Mr. Cattermole.

"Rich in almost every department of poetry, the literature of England may be considered particularly distinguished by the number and excellence of its volumes of sacred verse;—more especially, if we include under this character a great part of many works, which, though not expressly upon Christian subjects, are more or less entitled to it by their occasional solemn views of the most important subjects of human reflection and inquiry. The general thoughtfulness of the national character may, perhaps, sufficiently account for this fact; to which, however, other concurrent circumstances should be added. Among these we may regard as the most influential the early publication of our vernacular Scriptures. It is impossible to reflect upon the incalculable influence which the free use of this noble version, by a great nation, in an affectionate and thankful spirit, for centuries, must have had upon the character of both people and literature; and, further, upon what would have been the diminished value of the boon, even for those who might have enjoyed it, had it been delayed to a much later period; without acknowledging a providence in the choice of the time when, and the instruments by whose means this benefit was conferred. As yet, the language was in a gradual process of formation. Ductile, various, and manly—confined within no acknowledged rules, and checked by no fear of criticism—it was in a state admirably fitted to become the faithful mirror of the national character, which the publication of that great work was calculated so deeply to affect. The English Bible long supplied the chief intellectual as well as spiritual food of Englishmen. The sublime thoughts and majestic style of the Hebrew prophets and historians sank deep into the popular mind; the language of the Scriptures became the basis of both poetry and prose; with many, it was the familiar vehicle of common discourse. A more admirable school could not be, for training the poetic energies of a people: and though all the benefits which might have resulted did not follow, yet the distinctive character of English poetry, down to the present day, sufficiently evinces that they were not lost. During the century and half which followed the translation of the Scriptures, the effect is obvious. In spite of the frivolity of courts, (in those times the only patrons of literature,) of the increasing study of Pagan authors, and of the fashions derived from Italy and Spain, the muse of England still haunted 'Zion's Hill,'—still loved the murmur of

'Siloe's brook, that flow'd
Fast by the oracle of GOD.'

"Nearly all the best poets of that period were sacred poets. Not that they all chose exclusively religious or moral subjects. Many did so; Spenser, Gascoigne, Drayton, Davies, the Fletchers, Quarles, and others, had established the reputation of English literature, in this department, before the publication of the Paradise Lost indelibly stamped the religious upon it, as its leading characteristic. But in spite of the indulgence of puerile fancy, of occasional coarse painting, and frequent licentiousness of language, we meet, in the works of nearly all the true poets of the seventeenth century, with more than implied and indirect acknowledgments of the serious, the responsible nature of their gifts and calling. We meet, not merely with moral reflections and references to subjects of imperishable interest, such as abound in the works of the Pagan poets, and necessarily force themselves at times upon every thoughtful mind; but with an unaffected admission of the Christian doctrines, and the peculiar hopes and prospects founded upon them. That such topics sometimes only take their turn with others, with which they have nothing in common, and even their juxtaposition with which is sufficiently harsh and unbecoming, favors the view now taken. The careless and incongruous mixture of the sacred and the secular—the former, however, mostly appearing as the real substratum of the character—indicates at least the sincerity and honest faith of the writer, whatever opinion it may oblige us to form of his taste."

CHRISTIAN UNION.

THE letter on our first page appears to be from a writer whose attention has been directed to our Church, by its promise of answering the ends of Christian Union. It has been made the ground of a reply from the Congregationalist clergyman to whom it was addressed, and of a rejoinder by a layman, both contained in the pamphlet from which we take the letter. We have doubts as to the propriety of publishing letters of this sort, though some considerations have induced us in the present case to deviate from our general rule.

SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN PENNSYLVANIA.

THE twenty-fourth annual report of this useful Society is before us, and we are grieved on reading it to observe the great disproportion between the opportunities of usefulness which they describe, and their ability to improve them. The Society consists of two branches, the Education and Missionary; the former branch, it is said, will soon cease for want of means specially contributed to sustain it; and the other, notwithstanding the Diocese presents several unoccupied and promising fields, so far from being enabled to enlarge its operation and give employment to several excellent clergymen who are ready to go into the vineyard, finds itself unable to sustain those already employed. Twenty-one missionaries are now actively engaged in the service of the Society. From the reports of these the following interesting facts are exhibited by the Society:

"They officiate to 42 organized congregations, embracing about 1000 families, and at forty other places, in most of which it is probable parishes will hereafter be organized. They have officiated and preached 1800 times on Sundays, and 700 times on week days. They have baptized 22 adults and 269 infants; 80 persons have been confirmed under their ministry; and 116 persons have been added to the communion.

Their number of communicants is 861, and the Lord's supper has been administered by them 120 times. 38 Sunday schools are attached to their missions, embracing 210 teachers, 173 Bible class members, and 1750 Sunday scholars; and all these results have been more or less effected by the Society's aiding to keep these missionaries in the field at an expense of little more than 2200 dollars. Comment on this point must be unnecessary.

The fact that nearly one-half of the whole number of Protestant Episcopal congregations in this Diocese are supplied by the missionaries in the service of this Society, presents a strong claim upon the members and friends of the Church in this State, for their aid; and, extensive and beneficial as are its operations already, it needs only a due degree of zeal and liberality on the part of those who should sustain it, to increase its usefulness many-fold."

We should suppose that the concluding remark of the Board would have the effect of securing the efforts of the more serious and reflecting portion of the Church, for this unobtrusive but most important vehicle of Christian charity.

"Although the objects of this Society do not possess the novel interest presented in some departments of Christian enterprise, yet the serious and intelligent Churchman will recognise in them solid claims upon his zeal and liberality. That the field to which the labors of this Society are applicable is one of great destitution is well known. Many whole counties are without the ministers of the Church, and many scattered fellow-members of our communion are mourning for her sacraments and her services. And there is reason for increased effort to be found in the fact, that, at the present time there exists a spirit of inquiry on religious subjects, especially as connected with the Church; a state of things which, if duly improved, promises to be the harbinger of that happy era, when all the flock of CHRIST shall be gathered into one fold, under one Shepherd."

TOLERATION.

THE discourse of the Rev. Mr. Johnson has been assailed by several anonymous writers, to all of whom he has replied in a brief communication under his name in the Long-Island Star. The design of the Rev. author, as we judge from the discourse, was to lift up his voice against the intolerant and persecuting spirit which has been manifested against the Roman Catholics by Protestants of whatever denomination, and especially by what is called the Protestant Association of this city. For this design every Protestant ought to be thankful, even if he is among the number of those censured by the discourse. There is no virtue more eminently Protestant than toleration; no fault more anti-Protestant than intolerance, and every man, who is truly a friend to the Protestant cause ought to be willing to be admonished of, and forward to correct any tendency to intolerance, either in himself or others. Bigotry and intolerance are no part of the Protestant creed; but, unhappily, they form large ingredients of Protestant conduct. With Romanists the case is rather the reverse; their creed is more exclusive, and their conduct more liberal. Probably one reason of this contrast is, the obvious absurdity and extreme repulsiveness of many of the Romish tenets, in view of which the Protestant is insensibly, and easily betrayed into a tone of dogmatism and supercilious contempt. But, whatever be the reason, we have no doubt of the fact; we have evidence of it in the operation of our own mind, as we find it extremely difficult, when writing on the dogmas of the Romish faith, to maintain a due degree of patience and Christian temper. We have ever taken pains, however, to distinguish between doctrines and persons; between Roman Catholics considered as Romanists, and Roman Catholics considered as men, and as Christians. Errors, or what we deem to be such, we have felt at liberty to cut and slash with all the varieties of mutilation, authorized by facts and fair argument. And yet, when we remember that these errors are the errors of fellow-men and fellow-Christians, we have an occasional twitching of conscience which seems to say that our Saviour would have treated the errors of those whom he came to save with greater tenderness. But as to the wholesale system of proscription and denunciation which is pursued by some Protestants, we have no words to express the amazement with which we regard it. "We have exhibited the Papists," says a Protestant divine of the last century, of eminent candor, "as some of their own divines are wont to exhibit those whom they call *heretics*,—in an *auto-da-fe;* in a horrid dress, disfigured with monsters and devils; or, as an Emperor of Rome, distinguished for his cruelty, is said to have exhibited the primitive Christians when he wrapped them in the skins of beasts, and then threw them into the area to be torn and devoured by lions." What would this writer have said had he lived at the present day, when not simply, as in the old Puritan style, every man has his "thwack at Popery," but the most base and indecent arts are adopted to vilify its advocates. The folly of this course is more remarkable than its wickedness, for what our forefathers have gained by solid argument we are now losing by our want of charity. Every true Protestant must desire to see this course of bigotry and intolerance arrested; to do this was the design of Mr. Johnson's sermon, and if any are dissatisfied with the manner in which he has performed the task, let them step forward and accomplish it more to their own liking. We throw out these hints *en passant;* but as the public attention is now in some degree awakened to the subject, we may endeavor in our next to treat it more at length.

NEW-YORK HANDEL AND HAYDN SOCIETY.

THE course of instruction in sacred music, projected by this Society, both for children and adults, will commence on Friday evening, the 15th instant, and be continued on Wednesday and Friday evenings. At the opening of the adult class, Prof. Hall will deliver an introductory address on the moral influence of music, and also explain the system of instruction to be pursued. This Society is actuated by the very laudable desire to diffuse correct views and cherish a pure taste in sacred music among their fellow-citizens, especially by operating on the rising generation. The aim is one in which they ought to be cordially seconded, as they have brought their course of instruction within the reach of all. The Society appear to be fully impressed with a sense of the great effects which flow from the alliance of music with moral taste and principle. On this subject they speak well and sensibly; and we doubt not they will accomplish much good, and realize, in a degree, their high expectations. They have our best wishes for their success.

GREEK MISSION.

A LETTER from Dr. Robertson to Bishop M'Ilvaine, printed in the Gambier Observer, represents the missionaries as directing the labors of the press to the increase of Christian knowledge among the Greeks. Archbishop Newcome's Harmony of the Gospels in Modern Greek is printing, and translations are preparing for the press of Clemens Romanus, and some parts of Robinson's Scripture Character. "The little school," says Dr. R., "in our own house, and directed by my wife, is in a flourishing condition, and making good progress. The children who are of the foremost class begin to sing Greek hymns very sweetly, and are daily instructed in the Scriptures." We trust that these labors of love are not forgotten, and that our Church will never suffer the Greek Mission to languish.

THE UNITED BRETHREN'S MISSIONARY INTELLIGENCER.

IT is a subject of wonder and gratitude to see the good that these quiet and laborious missionaries effect. Their reports are concise statements of substantial facts, without vague and general lamentations about heathen darkness and irreligion. Take the following extracts from the missionaries at Labrador for a specimen:—

"The schools with the children have been regularly kept, and we can in general rejoice over the progress they make in learning. They commit Scripture texts and hymns to memory, with great delight. Some of them indeed are negligent, and require reproof and exhortation. The festivals of the Christian Church, and other festival and memorial-days, particularly the celebration of the holy sacrament, were seasons of blessing.

"During the past year, we have heard of no transgressions, by which any of our people have forfeited their privileges in the church. Many of our young people are awakened, and desire to advance in Church privileges, and to grow in the knowledge of JESUS CHRIST as their Saviour. This is the case also with the candidates for baptism. Six adults and a child were baptized during the past year; five baptized as children were received into the congregation; nine partook for the first time of the holy communion, and eleven became candidates.

"At the close of last year, the number of Esquimaux residing here was 343; among whom were 125 communicants, 49 baptized adults, and 135 baptized boys and girls; but by the departure of several families to other settlements, our whole number has been lowered to 334.

"January 6, being Epiphany, four persons were added to the Christian Church by holy baptism.

"Our congregation consists of 104 persons, of whom 44 are communicants, and 18 are baptized adults, not yet communicants. To these may be added 40 baptized children, nine candidates for baptism, and 14 heathen inhabitants. The schools were a particular object of our attention.

"At the examination on the 21st March, held with 36 children, pleasing proofs of their progress were afforded, to the astonishment of their parents who were present, who were surprised at the facility with which they answered the questions put to them on various subjects. By this we see how easily even Esquimaux children learn to read and write, if they only set about it zealously, and are encouraged by their parents, which is not always the case. After they are 14 or 16 years old, though they like to come to school, they do not seem to comprehend much of what is taught; we are therefore the more anxious to improve to the utmost the season of childhood, as a season of spiritual profit."

They have reports besides from the West India Islands, from South Africa, from Greenland, and from South America. We give two or three brief extracts from the reports of missionaries in South Africa.

"It happens that more Hottentots are at home in this season of the year than usual, both here and at Elim. At the latter place indeed, every one is on the spot, or so near to it, that they can attend the meetings every Sunday, and the number has considerably increased since new-year, being now very little short of 300.

"Within the last few weeks 9 adults became candidates for baptism, 4 were baptized, and 7 were present as spec-

tators of the holy communion. The majority of the inhabitants of Houtkloof, (half way between this place and Elim,) now belong to that congregation, without leaving their place of residence; and measures are now in progress for regularly visiting and preaching in the Houtkloof, which, we trust, will prove a means of establishing in the faith those already awakened, and of bringing others into the fold of CHRIST.

"Since the new-year, 72 individuals have received permission to live at Gnadenthal, and more applicants are on the list; among these are many of whom we entertain the best hopes. Lately one of the new comers was seriously ill, when we discovered, with great pleasure, that she was truly awakened to a sense of her forlorn condition, and that she suffered more in consequence of the distress of her mind than the pain of her body. She is the mother of seven or eight children, and is extremely anxious that they may enjoy the privilege of a Christian education. Indeed, many people have been induced by the state of our schools to come to Gnadenthal, that their children may not grow up in ignorance like themselves; nay, there are several instances of parents having given their children to relations, when it was out of their power to move hither, and thus foregone their parental right to their offspring, rather than leave them to grow up in heathenish ignorance.

"On the 20th of July 6 adults were baptized, 5 received into the congregation, 7 readmitted, and 7 became candidates for baptism. From time to time new comers arrive from far and near, and more applications for leave to reside here have been made in the course of this year, than in any preceding, during my residence in Africa.

"Brother and Sister Nauhaus were lately on business in Cape-Town, and during his absence I had not only charge of the school for the elder girls, daily attended by 120 pupils, but had also the opportunity of making myself fully acquainted with the state and wants of the boys' school, under the care of Ezekiel Pfeiffer, where the daily attendance varies from 80 to 100, according as the services of the bigger boys are wanted at the plough or otherwise. I was delighted to find, that the infant school has already had a very beneficial influence on our institutions for education.

"Their children learn readily, and seem to have little fancy for the life of their parents. Notwithstanding the circumstances above alluded to, our settlement continues to increase in size and number of inhabitants. In the midst of many difficulties, the LORD grants us daily proofs that he is with us, and accompanies with his blessing the precious seed that we scatter. Our eight baptized Tambookies, and particularly the five communicants, show simplicity and steadfastness of faith, and prove by their demeanor that the joy of the LORD is their strength. One of these young converts named Herman, in whom the power of the word of the Cross is strikingly evident, was at first derided by his countrymen; but when they perceived that they could not shake his constancy, they applauded him greatly for being able to answer so correctly all their questions."

SUNDAY SCHOOLS.

THE Colonial Churchman informs us that these useful institutions existed in Nova Scotia many years ago, and adduces in evidence the following from the Weekly Chronicle, published at Halifax, under date 8th Feb. 1794:—"On Sunday morning next, the 10th instant, a charity sermon will be preached at St. Paul's Church, and a collection made for the benefit of the Sunday schools in this town. The great number of children from time to time instructed in the principles of Christianity, and preserved from the infection of vice and profanation of the Lord's day under this benevolent institution, are the best proofs of its utility.

"N. B. A hymn adapted to the occasion will be sung."

INFANT SCHOOL.

An Address in behalf of the Infant School Society of the Northern Liberties and Kensington, prepared by Charles Wheeler, and published at Philadelphia, gives valuable information in regard to the results of this important charity among a large class of people inaccessible to moral influence in the ordinary way. The amount of knowledge actually acquired by the children, generally under six years of age, would surprise such as are not acquainted with the progress usually made in schools of this description. For proof of the *moral* effect produced on the minds of the children, take the following testimony of Dr. Joseph Warrington, one of the most estimable and respectable citizens of Philadelphia.

"I was extensively engaged in the years 1830, '31, '32, and '33, in visiting the sick, in connection with the City and Northern Dispensaries. At the commencement of my tour of public service, I found hundreds of children inhabiting the narrow courts and alleys of the city and districts, dirty, ragged; in the almost constant use of profane language; violent in their dispositions, quarrelling with each other, tearing off their clothes, and snatching the food from each other; without order, or any regard to decency in their movements or manners. An Infant School was then a thing talked of as a great novelty, which had been opened a short time in R se-street, Kensington. Shortly after, others were established or had begun to attract more general notice, and to them, children were sent from the several neighborhoods,—a manifest difference was seen directly in the children who frequented them—not a child, that I ever saw, so far as I now recollect, has entreated its parents to remain at home after having been a few days in school; on the contrary, I have been sent for, at the express request of a sick infant scholar, that 'she might get well and go to school again.' When I have visited some of these children as a physician, I have been instsnctively struck with their calmness and patience, from an apparent conviction in many of them that it was GOD who thus seemed to afflict them. Their little schoolmates would sometimes be permitted to see them, and they would conduct in a manner worthy of imitation by their parents. In a word, when I now pass through the same neighborhoods in which it was then my duty and my pleasure to practise, I frequently see groups of little children, arranged in regular order, repeating some hymn or geographical lesson to another whom they appear to have selected as their teacher, soothing each others' feelings, and dividing a cake, apple, orange, or whatever one of them may have, amongst the whole.

"A poor widow, whose sister was sick, told me, in reply to my inquiry whether those were her children whom I heard singing down stairs, 'O yes, and I have no further trouble with them now-a-days than to wash and dress them, for they will be clean, and let them sit and sing till school time, when they are anxious to go.' Whilst visiting a poor man in Kensington, I heard a little boy (whom I had seen in one of the Infant Schools some time before,) use some immoral expressions,—his grandmother reproved him; after a somewhat protracted pause, he looked up at her and said, 'Grandmother, I don't go to the Infant School any more.'"

The same and other testimony of a satisfactory nature is adduced in proof of the benign operation of the system on parents and others not connected with the schools. The address in conclusion gives the following brief summary of the good effected by the Society.

"The Society began in this wise. In the summer of 1827 some benevolent individuals had their attention directed to a part of West Kensington, from a representation that the inhabitants were in a state scarcely to be credited. On investigation, the information was confirmed. Vice had rendered them the victims of the most abject poverty, disease and death. On Sunday five or six of these wretched beings might be seen lying on one floor in a state of intoxication. In order to bring about some change, it was determined to make an attempt to instruct them. They placed no value upon learning; and would not attend. On request, clergymen came to preach to them. After the minister would arrive, those interested for their welfare were obliged to go from door to door to solicit them to come out to hear the minister. Often the doors were barred against them.

From experience it was soon found that little could be done with the parents or larger children, as some of them at the age of twelve years were confirmed in habits of intemperance. *To save from the fate of their parents,* THE INFANT OFFSPRING, SEEMED NOW WORTH AN EFFORT. Infant schools had just been introduced into Philadelphia. On the 17th of April, 1828, this society was formed, and the Board of Managers opened their first school with twenty-one scholars. It was soon found that the parents willingly sent their children, and that under the direction of a competent teacher they made rapid progress not only in learning, but in habits of morality and industry. The Board in the choice of their teacher, Miss Caroline Hyde, for this school, were singularly happy. She was a woman of uncommon excellence, and soon exercised a beneficial influence over the whole neighborhood. The school in a few months increased to nearly one hundred children. The Board, encouraged by the success of this school and the advice of some friends, came to the conclusion, that a benevolent public seeing the utility of the schools, would not permit them to languish for want of support; and they opened the same year, *four* schools. Since that time, adds the document from which the foregoing facts have been taken, (which was drawn up in the latter part of 1832, under the direction of the Board, and published) *between four and five thousand children have been instructed.*

Who now can doubt, but that an immense amount of good has been accomplished?

With respect to *the children*, life has been seized at its fountain, and its gushing streams have been taught to flow in the channels of salvation, temporal and eternal. Fountains which must for ever flow, have been rendered sweet for ever.

He that converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. By the direct, or incidental influence of these schools, there is reason to believe that very many have been turned from the error of their way."

THE GOSPEL MESSENGER.

THE Christian Advocate and Journal, noticing the contemplated enlargement of the Gospel Messenger, says, "The liberality of sentiment and the sound orthodox doctrine generally exhibited upon its pages, ought to secure for it a favorable reception and an extended subscription."

CHURCH FOR THE PEOPLE OF COLOR.

WE stated some time ago, that means were devised to organize a new church for the colored population. A beginning was made by the Missionary, the Rev. W. W. Niles, last Sunday, in the long room at the corner of Grand and Elizabeth streets. The prospects of good are very encouraging, and the object has received the approbation of the Bishop and others, best qualified to judge of its expediency. Those who are disposed to the exercise of Christian charity, and to the encouragement of missionary labor in our city, will extend a helping hand to this design. One advantage of such an enterprise is, that it provides the rich with a judicious almoner of their bounties to the poor, who at this inclement season especially need relief. See the acknowledgment in another column.

PROFESSOR HALE.

THE pamphlet and newspaper warfare in regard to the ejection of Professor Hale, is still continued. Mr. Hale, however, appears to have no responsible opponent, the defence of the college being left to anonymous writers. "Alumnus," to which a pamphlet now before us is a reply, not only conceals his own name, but that of the printer, and the place where his pamphlet was published. This fact is significant. The remarks on "Alumnus" by "Investigator," contain resolutions of the senior class of the college, and other testimonies, highly creditable to Mr. Hale. The writer says in conclusion:—"It remains to be seen how far public opinion will ultimately sanction such an abuse of *irresponsible power* as the removal of Mr. Hale, for the reasons which undoubtedly prompted that measure; and whether the people of New-Hampshire will submit to have the only college in her borders, devoted to the interests, and under the exclusive management, of one sect."

THE SPIRIT OF MISSIONS.

THE first number of the journal projected by the Board of Missions, to take the place under the new organization of the Missionary Record, and to be entitled "The Spirit of Missions," has appeared, in octavo form, of 32 pages. Among the articles of chief interest are, a letter from Mr. Hill, Missionary at Greece, to Bishop White, and an abstract of a discourse delivered in this city, by the Rev. Mr. Southgate, on the subject of a mission to Persia. These we shall transfer to our columns. The Spirit of Missions is to appear monthly. It will be found an interesting record of the missionary proceedings of our Church, and will aim to increase a missionary spirit among our people. We pray that GOD's blessing may rest upon the effort, and beg leave respectfully to commend it to the patronage of every family. The price of it is one dollar per annum.

EPISCOPACY EXAMINED.

THE brief notice of this volume which appeared in the Churchman has been republished in several of our papers. The volume will be found to contain a full and satisfactory discussion of the Episcopacy question. Appended to it is a Dissertation on the False Apostles which will be found worthy of careful perusal. The writer remarks that there are but four ways in which the "false apostles" alluded to in the New Testament could have pretended to be apostles; 1, as special witnesses; 2, as messengers; 3, as having apostolic plenary inspiration; or 4, as possessing the apostolic office, i. e., the episcopate. The three first hypotheses are disproved, and the last established with the characteristic force and ingenuity of the author. The essay is too long to be inserted in our columns, but we would recommend the perusal of it to the intelligent advocate of Episcopacy.

A System of Universal History, in perspective, accompanied by an Atlas, exhibiting Chronology in a picture of Nations, and progressive Geography in a series of Maps. Designed for Schools and Academies. By EMMA WILLARD, Principal of Troy Female Seminary, Author of "The Republic of America," &c. Hartford. Published by F. J. Huntington. 1835.

This appears to be a well-digested synopsis of Ancient and Modern History, by one who has acquired a deserved reputation as a teacher. The maps are ingeniously constructed, and several improvements are introduced. The style is easy and perspicuous.

SPIRIT OF THE ENGLISH RELIGIOUS MAGAZINES.

THIS is the title of a periodical reprint issued at Burlington, New-Jersey, and intended to furnish the American reader, in a good but cheap form, with the best articles which appear in the British Critic, the British Magazine, the Christian Journal, and others of that class. The design is excellent, and the materials from which the editor draws, afford an abundant supply of the best Christian literature, on subjects of great interest, and most pertinent to the present times. Often as we have read the able articles of these Magazines, and admired their exquisite literary finish, their evangelical doctrine, and their pure Church spirit, have we wished that they could be placed in the hands of every reader of intelligence and piety. As this, however, is impracticable, it is well to adopt the best substitute, and on this ground we recommend the "Spirit of the English Religious Magazines" to the patronage of our readers. That the work will occasionally contain an article of which we cannot wholly approve, is possible; but the majority of its articles, we are persuaded, will be such as to secure for it general approbation, and render the circulation of it a blessing to our country and our Church.

THE FAMILY MINSTREL.

THIS journal is printed semi-monthly, and has now reached its twentieth number. It is devoted to music and musical knowledge, in connection with education and religion, and appears to possess increasing interest, and to be conducted with ability.

THE LIBRARY OF CHRISTIAN KNOWLEDGE.

WE mentioned in our last that a series of works under this title, was to be edited by the Rev. Herman Hooker. The first volume is before us, containing the essays of the Rev. John McLaurin of Glasgow, on Happiness, Christian Piety, &c. Of these essays Mr. Hooker says, "More original, more comprehensive, more convincing and effective views of this [faith in CHRIST] and kindred subjects, it is believed, can nowhere be found, than are contained in the essays which compose this volume. They bear on every page the stamp of a great mind, richly stored with knowledge, and animated by a continual, joyful hope of heaven."

WE are indebted to Mr. T. N. Stanford for a copy of the "Report of the Society for the Propagation of the Gospel in Foreign Parts;" from which we commence this week the publication of the official statement of the Bishop of Nova Scotia.

Halifax, July 28, 1834.

REVEREND SIR,—I have been prevented, until the present time, from communicating to you the particulars of two journeys, or rather of a journey and a short excursion by water, in the performance of official duty.

On *Thursday*, the 15*th* of *May*, I set out from this place, chiefly for the purpose of holding an ordination at Annapolis, 120 miles from hence, and consecrating a chapel at Clements, about eighteen miles farther. My eldest son accompanied me, as did two of my daughters, as far as my little cottage at Clermont, in Aylesford, 90 miles from hence. Mr. Owen, the Society's missionary, of Aylesford, was at St. John's, in New-Brunswick, chiefly to assist in performing the duty of Dr. Gray, who was then in this province. On the following Sunday I officiated in the church of my first labor of love at Aylesford; and although the accommodation has been increased by the addition of galleries, it was most comfortable to me to see the church well filled with an attentive congregation. The Sunday school is also flourishing, and, under GOD, I trust, effecting good to persons of all ages.

Saturday, May 24. I proceeded to Annapolis, where, on Sunday, the 25th, I admitted Mr. Elias W. Scovil, A. B., of King's College, Windsor, (son of the Society's valuable missionary at Kingston, in New-Brunswick,) and Mr. G. Townsend, student of the same college, (of a very respectable family in Prince Edward's Island,) to the order of Deacons. The church was crowded by a respectable and attentive congregation, among whom were many who I trust were gratified to witness the solemn ceremony, and bear a part in its prayers. I preached twice, and by the assistance of the newly-ordained Deacons provided for the performance of Divine service in the afternoon, at the parish church in Clements, eight miles distant on one side; and at the west end of Dalhousie, nine miles in an opposite direction. The Rev. Edwin and Alfred Gilpin, the Rev. John Robertson, who attended me from Bridge Town, the Rev. F. Whally, and the Rev. Richard Wiggins, were present on the occasion. At the earnest request of his father, who is in great want of assistance, I have allowed Mr. Elias Scovil to remain for the present at Kingston, but have encouraged him to expect no more than the Society's limited allowance of 50*l.* a year. Mr. Gilpin is so much in want of help at Annapolis, where he has now four churches and five regular congregations under his charge, and so anxious to obtain assistance, that I left Mr. Townshend for a few weeks with him, well knowing that it would be profitable for a young clergyman to commence his career under the guidance of so exemplary and experienced a missionary as the Rev. Edwin Gilpin. My only difficulty is to determine to which of the numerous calls upon me I shall give the first attention, by sending Mr. Townshend to answer it. He also has been informed that his salary, for the present, must be limited to 50*l.*; but as he is now at Falmouth, from whence I have been obliged to call Mr. Stevenson, that he may prepare many destitute places for a visit which I am very soon to make to them; and as Mr. Townshend must travel several hundred miles to visit vacant missions, I shall be compelled to request the Society to defray the actual expenses of travel, which he cannot afford to pay. These arrangements require the Society's approval, which I trust they will receive.

Monday, May 26. I proceeded with the five clergymen already named and the two deacons to Bear River, (eighteen miles,) where a neat and well-built chapel has lately been completed, by very commendable exertions of the members of the Church, who have had no other external aid than the 50*l.* granted by the Society. The situation is beautiful, on the lofty bank of a fine river, surrounded by the most picturesque scenery. The building was crowded; the people were very attentive, and seemed highly gratified by the happy consummation of their labors and wishes. The Rev. Mr. Viets, of Digby, met us. His father, the Society's first missionary at Digby, was early attached to the people of Clements, and frequently made them a pastoral visit. All present seemed to have a lively interest in the solemn dedication of the building, and its adjoining burial ground. I endeavored to improve the occasion for increasing their love for the Church, and for her ordinances, and their desire to adorn their profession by all holy conversation and godliness. It was late when we returned to Annapolis, but all seemed to partake in the happiness of the day. An interesting Indian village is in the neighborhood of the chapel at Bear River, which we visited with the chief, who was present at our service.

Tuesday, May 27. I returned to Clermont, and rejoiced to find that Mr. Robertson's services at Bridge, Town and Wilmot, through both of which I passed, are well performed. He is much liked by the people of his mission, who seem to appreciate his services rightly, and are thankful to enjoy them. Here, as at Annapolis, I did not fail to impress upon the churchwardens the necessity of such exertion among the people as will secure a comfortable house, and at least 50*l.* a year. I found their exertions had been relaxed, in consequence of reports that the present missionaries were to receive their present salaries with some small abatement. I am satisfied, however, that it is essential to the preservation of the Church among us, that the fulfilment of the Society's conditions should be insisted upon, except in some peculiar cases, where it may be desirable to give the people assistance, if such can be procured, in making up the required sum.

I reached Halifax by the middle of June, but with some difficulty, in consequence of illness and the debility which followed it. Having engaged to ordain Mr. Stannage, at Margaret's Bay, I named *Sunday, June* 22, for that purpose; but being too weak to proceed by land, the Archdeacon went thither on *Saturday*, the 21st, on which day Sir Rupert George very kindly received me in his little vessel. We were impeded by calms and head-wind, so that no exertion could take the vessel to the church at Margaret's Bay, until four o'clock of the afternoon of Sunday. The church had been crowded by nearly six hundred persons, but the congregation had been dismissed, and the Archdeacon had left the place. Happily, the Rev. John Stevenson, who had travelled from Windsor (more than fifty miles,) solely to be present at the ordination of a missionary for this interesting settlement, where his frequent visits had done much to prepare for this happy event, had not gone away. The boats, filled with members of the congregation, were called back; and many others, who were returning to their homes by land. The church was again filled, and Mr. John Stannage was ordained. I was so unwell that I was afraid to begin a sermon, and, therefore, preferred making a familiar address, which might be terminated at any moment when I felt exhausted. My strength, however, was continued to me, and rose with the occasion, so that I was able to say all I wished to say to this most attentive and engaging people. They appeared much affected; and, I trust, the blessing of GOD upon the employment of the day will give cause for rejoicing to many, through years which are to come. The people, as the Society have been already informed, have bound themselves by an engagement, to raise 90*l.* a year for the support of the church. Of this, 30*l.* must be allotted, in the first year, to the payment of a debt contracted in finishing the church; after the payment of which, *I hope* Mr. Stannage will receive from his congregation *nearly* 90*l.* a year. And I trust this exertion on the part of a poor and scattered population will be deemed worthy of the Society's approbation and encouragement. Fifty pounds a year from their funds would make Mr. Stannage comfortable, contented, and thankful. He is devoted to his duty, and giving great satisfaction to his flock.

In the evening I returned to my vessel, and many families who were in church now returned home without any refreshment through the whole of a long summer's day; but all seemed happy.

Monday, June 23, was spent in crossing Margaret's Bay to Hubbard's Cove, where twelve families reside, all of whom profess to be members of the Church. These have often been visited by the Rev. James Shreve, of Chester. Here I baptized a sick infant, and improved the opportunity for pressing upon the people the duties which they owed to their minister. In the afternoon we ran to the head of this beautiful bay, and anchored for the night in one of its numerous little inlets or harbors.

Tuesday, 24. We again crossed the bay, and anchored on the western shore, near its mouth, where, at the inlets called South-west and North-west Cove, I had another opportunity for urging two influential families to give their affectionate esteem and respect to him who was appointed to watch over their souls, as one who is to give an account; and I trust my exhortation was not in vain. We remained for the night in this secure shelter, in consequence of thick fog.

Wednesday, 25. We returned to Halifax, and were grieved to find much uneasiness for our safety had distressed our friends, partly on account of a thunder-storm to which we had been exposed, and partly in consequence of the Archdeacon's report, that our vessel had not been seen nor heard of when he left the church at Margaret's Bay, at three o'clock on the afternoon on Sunday. The church is distant from Halifax twenty-five miles, by land; and nearly fifty by water. The uneasiness had been the greater because I was thought too unwell for the undertaking; but, I thank GOD, I returned with some benefit from the excursion, in addition to the comfort of having kept my appointment, and saved the people from a serious disappointment.

My recovery, however, has been slow, and hitherto I have done little more than officiate two or three times here since my return from Margaret's Bay, and devote one Sunday to Sackville.

GENEVA COLLEGE.—We learn from the Gospel Messenger that at a meeting of the Board of Trustees of this college, held at Geneva on the 20th instant, the Rev. H. J. Whitehouse, D. D., Rector of St. Luke's Church, Rochester, was elected president of this institution. The question of his acceptanee is not yet positively decided.

For the Churchman.

MR. EDITOR,—I truly regret to find so respectable a sanction as that of the Editor of the Southern Churchman, given to what I have, from every other quarter within my observation, heard spoken of as the very dangerous precedent of a diocese asking the operation in its favor of the second section of the first canon of the General Convention of 1835; and at the same time suggesting to bishops what line of operation would best suit them. In my cogitations on the subject, my mind has thought it saw in it something not altogether unanalogous to the English *Congé d'Elire.* The operation of this, if I understand it, is somewhat thus.—An English See is vacant: the king issues, under his broad seal, a *Congé d'Elire*, as it is called in the ancient law, French; that is, his *leave* to the Dean and Chapter of the Cathedral of the diocese concerned, to *elect* a bishop; taking good care, at the same time, however, to inform that venerable body on whom it is his royal pleasure that the choice should fall. It is true, the said dean and chapter may still elect whom they please, not, however, without the risk of incurring the king's displeasure for inattention to his will.

There are certainly points of very broad distinction between the cases, but there are also those of no forced analogy.

In the case contemplated by the first canon, the bishops are the appointing power. They cannot exercise their power, however, without the request of the diocese. This, then, corresponds to the *Congé d'Elire*, the *leave to elect.* We have now only to suppose that with this, there comes also to the electors a signification of the particular individual who is preferred, or, more technically, whom the diocese would elect if it could, and this shared by the body who have the temporalities in charge; and I think we have, so far, a pretty fair analogy between the English and the supposed American case. It is true, the electors do not incur the heavy penalties of a *præmunire* for declining to choose the person recommended; but they do incur a penalty, by no means enviable, by being placed in a predicament that cannot but be truly painful to minds of proper sensibility; which the canon never contemplated, or rather, in its spirit, entirely forbids; to which they ought not, in justice, to be subjected; but from which, as conscientious men, they doubtless would not shrink at the call of duty.

To judge of the true character and weight of this penalty, let us inquire for a moment into the consequences which constitute it.

The diocese is supposed to signify to the bishops whom it would wish them to elect. Now if the bishops, in the conscientious discharge of a most important trust, deem it their duty to elect another, they not only incur the heavy responsibility laid upon them by the canon—this they must do, of course, and are doubtless prepared to do it cheerfully—but have also imposed upon them, without authority, the painfulness,

1. Of not only choosing one gentleman, but *virtually rejecting* another; not only saying who they think is fit—all that they are required to do by the canon—but also that they think the avowed candidate of the diocese to be not fit, or at least not as fit as another.

2. Of sending a bishop into a diocese, when he knows that that diocese has declared a wish for another.

3. Of giving to a diocese one bishop, when they, the bishops, have been told that that diocese desires another.

Surely, Mr. Editor, your brother of the Southern Churchman, and every other gentleman of correct feeling, must see that this cannot be right. Our bishops have heavy responsibilities enough to bear, and painful decisions enough to make, in the discharge of the duty to which they are bound by their solemn consecration oath, of "conformity and obedience to the discipline of the Protestant Episcopal Church," without having them increased in lines entirely extraneous from the legitimate requisitions of that discipline.

CANON.

For the Churchman.

CITY MISSION.

A SUBSCRIBER would respectfully call the attention of the readers of the Churchman to the FAIR for the benefit of the Daily Infant School of the Mission Church of the Epiphany, on Tuesday and Wednesday of next week. This school is supported entirely by the voluntary contributions of those friendly to the cause. It is located in a part of the city peculiarly destitute. Hence in order to sustain it, assistance must be received from beyond its immediate vicinity. More than *one hundred and fifty children* are in daily attendance, many of whom have been deprived of one or both of their parents. It is believed that there are few objects that present stronger claims on the patronage of the benevolent. The ladies of the church to which it is attached, have with much zeal and perseverance done what they could—they offer the avails of their work for the promotion of the object. Will not those who are disposed to encourage such schools improve the opportunity of doing it now, presented by attending the fair? In this way they may be a blessing to the youthful part of our population, and aid in preserving many from the contaminating influence of vicious examples. The fair will be held, as stated in the advertisement, in the basement of the church in Stanton-street, between Essex and Norfolk.

February 3, 1836.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS.

Bishop Onderdonk's appointments for Confirmation in New-York and Brooklyn:

Quinquagesima Sunday, February 14, Christ Church.

Second Sunday in Lent, February 28, St. Stephen's Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Sunday next before Easter, March 27, St. John's Church, Brooklyn.

First Sunday after Easter, April 10, St. George's Church.

Bishop Onderdonk requests early information of churches in the Diocese which are expected to be ready for consecration during the ensuing season, and at what times, respectively, it is supposed they will be finished; also what Deacons of the Diocese will expect to offer themselves for Priests' Orders. 4t.

The editor of the (Utica) Gospel Messenger is requested to give the above a few insertions.

CONFIRMATION.—On Septuagesima Sunday, January 31, the Bishop of this Diocese confirmed twenty-eight persons in St. Mark's Church, in this city.

CLERICAL CHANGES.—The Rev. William Staunton having taken a letter of dismission from this Diocese to that of Massachusetts, and been there received, has changed accordingly his canonical residence.

NOTICE.

Young Men's (Auxiliary) Education and Missionary Society.

A SERMON (being the fourth of a series to be delivered monthly during the season) will be preached before the Young Men's (Auxiliary) Education and Missionary Society, the 7th instant, in St. Thomas' Church. Service to commence at 7 o'clock. A collection will be taken up in aid of the funds of the Society. This congregation, and young men in particular, are requested to attend.

INFANT SCHOOL FAIR.

THE ladies of the Mission Church of the Epiphany will hold a FAIR in the basement of said church, for the benefit of the Daily Infant School, on Tuesday and Wednesday, the 9th and 10th of February, from 11 A. M. to 9 P. M. The friends of the cause, who are willing to assist them in furnishing articles for the same, are respectfully invited to leave them with any of the following persons: Mrs. Isaac Lawrence, 498 Broadway; Mrs. David Baker, 33 Bowery; Miss Sarah Batten, 276 Greenwich-street; Miss Elizabeth R. D'Mill, 158 Mott-street; Mrs. Darius Wells, 72 Beekman-street; Miss Sophia Lock, 198 East Broadway; Mrs. Mead, 66 Norfolk-street; Mrs. Henry P. Robinson, 227 Bowery; Mrs. Lot Jones, 192 Allen-street.

Calendar.

FEBRUARY.

7. Sexagesima Sunday.
14. Quinquagesima Sunday.
17. Ash Wednesday.
21. 1st Sunday in Lent.
24. }
26. } Ember Days.
27. }
28. 2d Sunday in Lent.

ACKNOWLEDGMENTS.

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

PRESENTED to the Library of the General Theological Seminary, by a lady, by the hands of a student,

Hodge's (C.) Commentary on the Romans, 8vo., Philadelphia, 1835, 1 vol. On part of Committee.

JOHN McVICKAR.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, acknowledges the receipt of the following sum:—

Fifty dollars as a donation from an unknown friend, under the signature of "X," in Philadelphia, enclosed in a letter to the Editor of the "Sunday School Visiter."

The subscriber acknowledges the receipt of one hundred and fifty dollars, being three fifths of a sum of money at the disposal of the Rev. R. B. C. of Virginia, to be appropriated to religious purposes, viz.

The N. Y. Bible and Prayer-book Society,	$50 00
The General Episcopal Sunday School Union,	50 00
The 'Bishop Croes Scholarship,' in the Gen. Theological Seminary, for the purchase of books to be used by the incumbent,	50 00

FLOYD SMITH, 46 Lumber-street.

February 1, 1836.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer acknowledges the receipt of the following, viz:—

From annual subscriber,	$5 00
Donation from a member of St. Luke's Church,	20 00
	$25 00

WM. H. TOWNSEND, *Treasurer*, 166 Barrow street and Bank of America.

January 28, 1836.

CITY MISSION.

THE Treasurer acknowledges the receipt of the following sums:

From Wm. J. Pinckney, the collections in the Church of the Epiphany, from Sept. 30th to January 20th,	$91 47
From "A Friend," by the hand of James Swords,	100 00
	$191 47

LEWIS PHILLIPS.

FREE EPISCOPAL CHURCH FOR COLORED PEOPLE.

THE Minister of the Free Episcopal Church for Colored People, desires to acknowledge the receipt of the following, viz.

"A Lady," by the hands of N. B. Holmes,	$5 00
A. Banning,	1 00
D. Wells,	2 00
A. W. O. Spooner,	1 00
William Hinton,	3 00
Rev. Dr. Eastburn,	3 00

These donations, together with a liberal subscription of the Bishop of the Diocese, for commencement of a Sunday school Library, are the more acceptable, as they were unsolicited.

Donations in money, or in books for the Sunday school, or in clothing for the extremely destitute children of the school, will be thankfully received at the Press, 46 Lumber-street, or at Mr. William Hinton's, 194 Broadway, opposite Franklin House.

W. W. NILES.

PRESS DEPOSITORY,

46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 3d, from the following persons, viz.

Rev. J. Chapman—Joseph Whetham—Rev. John Claxton, *with remit.*—William H. Kinckle—William Marshall & Co.—Postmaster, Norwalk, *with remit.*—Bishop Onderdonk.

Received by the Gen. Prot. Episc. S. S. Union.

Miss Smith, *with remit.*—Rev. Thomas Smith—R. F. Pratt, *with remit.*—Miss Johnson—Postmaster, Manlius—Thomas Latimer—Rev. John Brown—Rev. John H. Norment.

COLLEGIATE INSTITUTE,

CHRIST CHURCH, NORTH-HEMPSTEAD.

Reference—The Rt. Rev. Bishop Onderdonk, D. D.

THIS institution is under the immediate direction of the Rector of the Parish, the Rev. Moses Marcus, who has conducted a seminary many years in England, and is thoroughly acquainted with the routine of school business.

The system of instruction comprises the Greek, Latin, and English languages, the Mathematics, History, Geography, and the more general branches of learning. But the improvement of the understanding is not the sole object of this institution; the strictest attention will be paid to the domestic comfort of the pupils, and to every part of their behavior; it will also be endeavored to fix in their minds the principles of religion and morality, and to make them perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The terms are, to young gentlemen, under fourteen years of age, for Board and Washing, English and Classical Instruction, $200 per academical year.

In all cases, the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education. The payments for Boarders are required to be made quarterly, and in advance; and the pupils are expected to provide their own bedding.

Public examinations, embracing all the departments, will take place periodically, at the conclusion of which, prizes of books will be distributed to those pupils whose proficiency and good conduct have been most distinguished. There will also be a school library, to which each young gentleman will be permitted to subscribe.

North Hempstead is within a convenient distance from the city of New-York, and easy of access, either by steam or land conveyance. The country in which the school is situated is exceedingly healthy, and possessed of great beauties of scenery; the house is contiguous to the church, near to medical attendance, and replete with every convenience for the accommodation of pupils; the premises are extensive, and well suited for their recreation, and every thing concurs to render the labors of a faithful teacher as effectual as they can be in any part of the country.

Further information, with reference to vacations, hours of attendance, and the general rules and discipline of the school, may be obtained on application to the Principal, who will be happy to answer any inquiries on the subject of the institution.

References may also be made to Swords, Stanford & Co., 152 Broadway, New York.

Parsonage House, Cow Neck, January 6, 1836. } 2m

A WALK ABOUT ZION.

JUST received, and for sale at the Protestant Episcopal Press A WALK ABOUT ZION. By the Rev. John A. Clark, Rector of St. Andrew's Church, Philadelphia, author of the Pastor's Testimony.

Also a few copies in fine binding, suitable for annuals or Christmas presents.

From the Boston Recorder.

"I WOULD NOT BEAR THAT."

A Christian said so. One, not a Christian, had been giving an account of his ill-usage, and the above was the disciple's reply. A few words with you, brother, about that speech.

It was not well. The man's ill-usage was a torch suited to set on fire the combustible in his heart, and lest there should be a failure of ignition, you must bring a little fire and make sure of it.

You will not bear it. But your Master would, and it were well if you "could not bear" to be so unlike him. Paul would have borne it. Pity you "could not bear" a little closer resemblance to Paul.

But what would you have done? Give him "a piece of your mind," I suppose. A piece of your heart rather. Such a heart! I should think you would not wish to have even a piece of it seen. But then you must receive a piece of his heart, quite as black, in return. Now you are fairly at it. And Satan cheers up both sides, in all the glee of a demon, malignantly exclaiming, "What a precious disciple of the Prince of Peace."

"You would not bear it," you said. That was enough. The man heard it from a disciple. The flame of resentment is kindled afresh. It had almost gone out. It would perhaps have been extinguished utterly; but you must add fresh fuel. So it burns again. It may become a fierce, a dreadful flame! and *he* poured oil upon it, who professes to have been anointed with the grace of Him who was "meek and lowly in heart,"—"who when he was reviled, reviled not again."

So then it is not enough for *you* to indulge a passion which the whole spirit of Christianity forbids, but you must give others countenance in the same indulgence. You must needs augment the powers of sinful principle in another bosom, where it may have already been giving fearful tokens of perdition. You could scarcely have failed of giving vehemence to the passion of anger in that man's bosom, and you gave him countenance, by that speech, in any future occasion for the indulgence of resentment. The influence you have thus exerted over the character and destiny of a fellow-being, may be unspeakably unhappy.

You would not bear it! Then others ought not to bear their prosecutions, for surely you would not claim for yourself the exclusive honor and happiness of revenge. Paul is at Philippi. A villanous Jew insults him. "Give him a piece of your mind, Paul." And so he does, suppose, in a volley of reproach. But he does not turn the next corner before a missile from the tongue or the hand of some malicious Pagan reaches him. "You have but one thing to do, Paul. You must not bear that. Give him a piece—" stop, if a man may throw any thing, in such a case, I see not why he may not as well throw it out of his hand as out of his heart. Especially since that is "paying one in his own coin;" the very sweet and precious principle of revenge. "Therefore, Paul, instead of giving him a piece of your mind, just throw back that stone." And if Paul has fifty such cases in a day, he must dispose of them all in the same manner. And when the day closes, do you not think, brother, he has done a fine day's work for an apostle?

You would not bear it? But you had better, for a dozen reasons, of which these are a specimen. You would please Jesus Christ, the best friend you have in the universe. You would set a lovely and powerful example of one of the most important Christian graces. You might send a deep conviction of his guilt into the bosom of your enemy. You would show the world your sacred profession is not an empty name. And last, not least, you would disappoint the devil, who delights in finding Christians in a passion. And I beg you would do so.

Simon.

From the Gambier Observer.

GIPSEY REFUGE.

This singularly degraded race are attracting the attention of benevolent minds in England. The Christian sympathy which commenced the labor of love in their behalf was found in the bosom of one of the same sex with her, who in the same country has been such an angel of mercy to the wretched females imprisoned in Newgate—Mrs. Elizabeth Fry.

In the proceedings of the British and Foreign Bible Society we find the following account of the refuge which has been established for gipsey orphans.

"In the beautiful valley of Shepscombe, a few miles from Stroud, a benevolent lady has opened a refuge for gipsey orphans. Great numbers of this wandering and singular tribe have, for many years, frequented the sequestered vales and woods of this 'English Switzerland,' as it has been termed; and my valued friend has had ample opportunity of witnessing the deplorable state, both bodily and spiritual, to which they were reduced by ignorance and sin. This misery was, as you will readily believe, most conspicuous among the numerous orphans left totally destitute by the early death of their wretched parents; and it was for this class, more especially, that the Christian sympathy of my friend was awakened. She has engaged a pious and judicious governess; and, although the 'refuge' has been opened little more than a year, thirty-six children have been admitted, from six to eighteen years of age, and from sixteen different counties of England. They are lodged, boarded, and clothed; and carefully instructed in reading, knitting, sewing, and household work, with the view of qualifying them for domestic servitude. The Divine blessing has evidently descended on this interesting establishment. The expenses are defrayed by the subscriptions of a few friends, and the profits of the sale of two or three useful publications; but the means are still inadequate.

"Such is a slight sketch of the establishment, to which I have ventured to promise a supply of fifty Bibles and Testaments; and I feel well persuaded that our committee will cheerfully redeem this pledge."

The following circumstances attending the formation of this refuge, will be interesting to our readers:—

"My attention of late has been directed to the gipseys, who encamp about two miles from us. I have been to the wood, and find them very ignorant, that is to say, not more than one in twenty can read, out of all whom I have met with. I have been induced, from this circumstance, to attempt the establishment of a gipsey boarding-school for their female children. I have received two girls of the ages of fifteen and sixteen: neither of them could tell a letter; but they are teachable and obedient, and are getting on. I found the parents willing to leave them with me, on my promising that they should be properly fed, decently clothed and lodged, and taught to read, sew, knit stockings, and plat coarse straw during the summer months. It was done as an act of faith on the providence of God. I had no funds, but I have not been without encouragement since; and I am thankful I made the attempt. I visit the wood once a week, and, when I can get a minister, have a sermon preached to them.

"One little incident will be interesting to your committee. One gipsey camp contained about ten in family. I asked, 'Can you read?'—'No.' 'Your wife?'—'No.' 'Any of the children?'—'No.' 'Have you a Bible or any other book?'—'No.' After a little conversation the old man said,—'Ma'am, I carries something very good about me, though I can't read it. I always carries it close to me, because I loves to have something good about me.' Drawing a little nearer to the old man, he put his hand in his bosom and took out a pocket-book, which he opened very carefully. I anxiously looked to see this precious something, which I fearfully anticipated was a kind of charm or incantation; when, to my great surprise, after unfolding several pieces of paper, he put into my hands a handbill of yours, 'Art thou a sinner—a great sinner? does conscience fly in thy face, and tell thee so? then, *I have a message from* God *unto thee.*' I can hardly tell you the feelings of pleasure which filled my mind: the opportunity was too valuable to be lost; and, seating myself on the baggage, while all the family were looking at the paper in my hand, I said, 'I will read it to you, if you will listen:' this they did, with serious attention; and thus from your little handbill, which they had somewhere obtained, the Gospel was proclaimed to them—the way of misery and the way of mercy made known—and these poor wandering gipseys urged to flee from the wrath to come. I should have added, that he had also part 3 of your 'Divine Songs for Cottagers,' folded up with the handbill; from which I read the hymn, 'Come, ye sinners poor and wretched,' which we sang under the shade of the trees, while the wood echoed back the sound, proclaiming, 'Not the righteous, not the righteous—sinners Jesus came to call!'

"Here was an encampment of three families—about twenty souls; only one could read; and in the absence of Bibles and all other books, and the living voice, (for the sabbath is to them as all other days,) your little handbill was the only teacher, the only spiritual guide, to direct them to the Saviour."

From the Sermon of the Rev. Mr. Jarvis, of Hampstead, N. B.

VIOLATION OF THE SABBATH.

You are probably aware that the term Sabbath is of Hebrew origin, and signifies rest. According, therefore, to the primary signification of the word, the breaking of rest, by performing bodily work, is the breaking of the sabbath in the most literal sense. Hence, every one admits that he is a violator of that sacred day if he exercises upon it the ordinary duties of his calling, when of a secular nature. He stands self-condemned if he performs upon that day the stated work of the farm, the usual business of the merchant, or the humbler labors of the mechanic. But many are not equally conscious of their having transgressed to the same extent if they perform any business which is out of their common routine. For instance, they cannot be persuaded that they violate the day by setting it apart for the purpose of travelling a journey, and attending to extra work; in the same degree, as if they were exercising their ordinary callings. Others, again, may possibly imagine that they commit less sin in dedicating the day to amusements of various kinds, to excursions on parties of pleasure, to idle gossiping and vain conversation. But in all such cases the rest of the sabbath is broken, the spiritual design of the institution is lost sight of, and not unfrequently more sin is committed than if the daily work had not been omitted. If six days in the week are occupied in labor, and the seventh be spent in the manner just mentioned, what time is left for the worship of God and the preparation of our souls for eternity? Men may also deceive themselves in determining the nature of any work, which they may feel tempted to perform on the sabbath. They may conceive the work to be one of necessity, and therefore justifiable on that day. And here I will admit that difficulties may sometimes occur, which may perplex the minds of those who possess the most upright intentions. It is necessary in such a case that the matter be impartially considered. If the work be one which was foreseen, and could by a little management and extra exertion have been performed upon a week-day, it is not a work of necessity. And it is consequently a sin to perform it. Again, if the prospect of gain induces us to do that on the sabbath, which we would otherwise omit, the work is not one of necessity. It would be endless to enumerate every possible instance whereby a breach of this sacred day would be committed. The best advice that I can give in all such cases, is that the matter be referred to God. And that the individual should make up his mind to act precisely as he should wish to have acted, when obliged to give an account of his works, at the great day of final retribution.

From the British Magazine.

SYSTEMATIC CHARITY IN ENGLAND.

Sir,—In offering the remarks which follow, I take for granted that every minister of the Church of England is deeply interested in the prosperity of the Venerable Society for the Propagation of the Gospel in Foreign Parts.

The question, then, in this matter, is—How can we, the parochial clergy, be most instrumental in increasing the efficiency of the Society?

In one of your numbers for last year, I noticed the recommendation of a plan, which was adopted, with considerable success, in the parishes in which I am professionally interested. Your readers may remember that the plan recommended last year was, that the minister of the parish should, on the Sunday before Christmas day, bring distinctly before his parishioners the claims of the Society to their affection and support, and should exhort that the head of each family, throughout the parish, should call together his children and servants on the morning of Christmas day, and, having set before them the blessings of the Gospel and the duty of all Christians to assist in its propagation to distinct nations, should encourage them to join him in his labor of love, and, according to their respective means, contribute to the funds of the Society. These contributions should be sent to the minister to be forwarded to the Society.

I will now state the results which followed the adoption of this plan, in our united parishes, last year, in a *pecuniary* point of view:—

I. In the united parishes of W—— and T——, containing together a population of between 4000 and 5000, we received and transmitted to the Secretary of the District Committee, in the neighborhood, the sum of 12*l.* 11*s.* 2*d.*, making a return of about 2*l.* 10*s.* for every 1000 persons. Allowing the whole population of England and Wales to be 13,894,574, according to the census of 1831, the benefit to the Society at this rate would be 34,736*l.* 8*s.* 6*d.*, in one day. However, reducing the average, for reasons which need not to be detailed, from 2*l.* 10*s.* to even 1*l.* per 1000 persons, the benefit to the Society would be 13,894*l.* 11*s.* 5*d.*

II. If the result of our labors should be less satisfactory than it ought to be in a pecuniary view, still, in addition to the positive increase of means, to whatever amount it may be, we have reason to believe that great spiritual benefit will be the effect of an earnest appeal to our people upon this subject, and a strong statement of the gladness with which the truth has been again received by multitudes of the Heathen.

The *great* argument in favor of this particular method of increasing our efficiency is, that machinery of vast power may be set in motion, without any very unusual exertion; and that, by a single effort on the part of the clergy, we secure the interest and co-operation of large numbers in the work we design to further; besides, no labor is lost according to this plan. You have no two persons walking over the same ground, and no one person going over the same ground twice; but each individual is working powerfully in his own independent sphere; and the matter is brought before the great mass of the people, by their own natural advisers and friends, and in a manner highly calculated to secure the point.

Every Christian family is, in truth, a little Church of God, in which the head of that family is the officiating priest, for the maintenance of piety and charity; and all the families in a parish form together one large family, of which the minister of God is head; and all the parishes in a diocese form one large family, of which the bishop is the head; and all the dioceses in Christendom form one large family, of which Christ is head. Surely, then, no plan is better calculated to promote the glory of God our Saviour, and the good of our fellow-creatures, than one which recognises and acts upon this simple classification of all Christian people.

Would any of the rural deans, who approve of this suggestion, bring the matter under the notice of the clergy within their districts?

Your obedient servant, D.

From Rev. Dr. Cogswell's Sermon.

CHRIST THE ONLY GROUND OF THE COMMUNICANT'S TRUST.

He that simply believeth in Jesus, and rests in his death as his only atonement and his only righteousness, though his soul may be overwhelmed with a sense of his own unworthiness, and though he may mourn and groan under the remaining corruption that defiles him, yet is he the very person most clearly invited, most encouragingly called to show his Lord's death till he come. For does such a soul hold back from a deep sense of its *unworthiness;* and is not its unworthiness, its utter unworthiness, the very reason that Jesus died? And does not this very soul, in the sense of its unworthiness, depend only on the merit of Christ's death, and trust in his perfect righteousness, as its only hope, its only refuge? O! then, surely it should come and *show the* Lord's *death* to God, as this is its plea of acceptance, its condition of reconciliation and peace with God! Does such a soul hesitate about approaching the table of the Lord because it has not that *peaceful assurance* of hope, that *confidence* that it is of the brethren of Jesus, which it longs for? And does it expect to find this in staying away from Jesus? Does it look for grace in the neglect of the means of grace? Nay, let it examine itself, whether its trust is in the death and righteousness of Christ, and if it be resting only upon that foundation, let it come and show to God that it is so, and assuredly God will come to meet it, and manifest himself to it in all the fulness and comfort of his grace. Yes! believer in Jesus, whosoever thou art! is he all your salvation, is he all your desire? Then come and feed upon the memorials of his love for you; come and certify yourselves of the agonies he has endured for you—come and look upon the victories he has gained for you—come and see the righteousness he has accomplished for you—and the Lord will be made known to you in the breaking of bread, as your wisdom, your redemption, your holiness, your peace—as your brother, your companion, your friend—as your atonement, your intercessor, your priest, your king, your God. Yea, examine yourselves only whether ye be in the faith, and so come and eat the flesh, and drink the blood of Christ.

From the British Magazine.

RESOLUTIONS FOR ERECTING A CHAPEL FOR THE POOR EPISCOPALIANS OF GLASGOW.

At a meeting of the Protestant Episcopalians, held at Claythorne-street infant school-room, on Monday, the 5th of October, 1835, to consider the propriety of erecting a new Episcopal chapel, the Rev. W. Routledge, of St. Andrew's Episcopal Chapel, having been called to the chair, the following resolutions were unanimously adopted:—

1. We, the undersigned Protestant Episcopalians, have long experienced the want of a chapel, where we may worship God according to the rites of the Church in which we have been baptized, and to which we are much attached.
2. For the space of three months last past we have attended service, on Sunday evenings, in a school-room, where the Rev. David Aitchison, M. A., of Queen's College, Oxford, officiated; but as we cannot there enjoy the blessings of the sacrament, nor instruction for our children in the Christian faith and the doctrines of our Church, we are desirous to have a convenient chapel for the regular celebration of Divine worship.
3. Being most of us poor persons, it is not in our power to erect, at our own cost, a sufficiently commodious chapel, but we are willing to contribute something to the utmost of our ability.
4. We earnestly solicit the assistance of our richer brethren, to enable us to obtain for ourselves and our children the benefit of that spiritual instruction which our poverty prevents us procuring by our own means.
5. We the undersigned, further agree to place ourselves under the ministry of the said Rev. David Aitchison, and do humbly beg to be admitted into communion with, and to be recognised as members of the Scottish Episcopal Church; and we do promise to render all canonical obedience to our Diocesan, the Right Rev. the Bishop of United Dioceses of Edinburgh, Fife, and Glasgow.

W. Routledge,
St. Andrew's Chapel, Chairman.

William Scott, weaver, Bridgeton; William McGovern, weaver, Bridgeton; James Rowan, weaver; James McCormick, laborer, Bridgeton; Alexander Porter, potter, Calton; Hugh Adams, weaver, Glasgow; Charles McConnell, shoemaker, Main-street; James Knights, weaver, Calton; George Spence, laborer, Claythorne-street; Hugh Donnald, laborer, Main-street, Calton; William Graham, weaver, Calton; Robert Wright, weaver, Bridgeton; Thomas Kerr, 57 Gallowgate; George Gray, weaver, Main-street, Bridgeton; William Morison, laborer, Dalmarnock Road; David McWilliams, tailor, Calton; Thomas Hull, Havannah-street.

N. B. The congregation for whom the chapel is required amounts to one thousand persons, and there are still above seven thousand Episcopalians without any place of religious worship.

Having duly considered the foregoing resolutions, I hereby formally approve and sanction them; and while I appreciate as I ought the valuable gratuitous services of the Rev. David Aitchison, it is with peculiar satisfaction that I grant him my Episcopal license, praying most fervently that the blessing of God may accompany and prosper his labors. Done at Edinburgh, this 3d of November, 1835.

James Walker, D. D., *Bishop, &c.*

Mr. Aitchison states, in a private letter dated 6 Somerville-place, Glasgow, that he came here on the 19th of July, by the permission of the Bishop of Edinburgh, to endeavor to assemble a congregation, and that, on every successive evening, the number of the congregation gradually increased, and the room, which holds nearly three hundred, is quite filled. In consequence of not being able to obtain the use of the school-room during the day, he opens another room for a school and morning service. In the school he has eighty-two children, and expects a considerable increase, as the school was only commenced three weeks ago. These poor people are *almost all of them Irish*, quiet, industrious, and intelligent; and so desirous are they to have a chapel, that they have already subscribed (in small sums varying from 1*s.* to 1*l.*) 32*l.* 9*s.*; but without aid from the public, they cannot hope for a speedy accomplishment of their wishes. He asks nothing for himself, but only for funds to erect a place of worship for the poor, and a school and books for the education of their children; and if this object can be attained, he is quite willing to devote his services to them. His letter concludes thus:

Pray, Sir, can you inform me whether the Society for Promoting Christian Knowledge would make us a grant of books? I have distributed a great many Prayer-books, but the demand is still more than I can supply. In the hope (if you will be good enough to publish the above resolutions) of obtaining a chapel for my poor flock, I remain, Sir, your faithful servant,

David Aitchison.

6 Somerville-place, Glasgow, Nov. 7, 1835.

ANECDOTE OF LATIMER.

The following anecdote was related by the Rev. H. Stowell, in an address before the Irish Society of London, at its late anniversary:

It was related of Latimer, that when he once preached before the tyrant, Henry VIII., he took a plain straightforward text, and in his sermon assailed those very sins for which the monarch was notorious; and he was stung to the quick, for truth always finds a response in the worst man's conscience. He would not bend beneath the authority of his God, and he therefore sent for Latimer, and said, "Your life is in jeopardy if you do not recant all you said to-day when you preach next Sunday." The trimming courtiers were all anxious to know the consequence of this, and the chapel was crowded. The venerable man took his text, and after a pause, begun with a soliloquy thus: "Now, Hugh Latimer, bethink thee, thou art in the presence of thy earthly monarch; thy life is in his hands, and if thou dost not suit thyself to his fancies, he will bring down thy grey hairs with blood to the grave: but, Hugh Latimer, bethink thee, thou art in the presence of the King of kings and Lord of lords, who hath told thee, 'Fear not them that kill the body, and then can do no more; but rather fear Him who can kill both body and soul, and cast thee into hell for ever!' yea, I say Hugh Latimer, fear him." He then went on, and not only repeated what he before advanced, but, if possible, enforced it with greater emphasis. What was the consequence? Henry sent for him, and said, "How durst thou insult thy monarch so?" Latimer replied, "I thought if I were unfaithful to my God, it would be impossible to be loyal to my king." The king embraced the good old bishop, exclaiming, "And is there yet one man left who is bold and honest enough to tell me the truth?"—*The Presbyterian.*

JUSTIFICATION.

Instead of attempting any logical and metaphysical explanation of justification by the imputed righteousness of Christ, all which attempts have human infirmity stamped upon them, I look at the subject in the great and impressive light in which Scripture places it before me. It teaches me to regard the intervention of Christ for me, as the sole ground of all expectation toward God. In consideration of his sufferings, my guilt is remitted, and I am restored to that which I had lost by sin. Let us add to this, that the sufferings of Christ were in our stead, and we shall see the point of view in which Scripture sets him forth as the deserver and procurer to us of all pardon and grace. The thing is declared—not explained. Let us not, therefore, darken a subject which is held forth in a prominent light, by our idle endeavors to make it better understood.—*Cecil.*

PASTORAL LETTER.

To the Ministers and Members of the Protestant Episcopal Church in Tennessee, "Grace, mercy and peace be unto you from God *our* Father, *and from the Lord* Jesus Christ *our Saviour."*

Brethren, beloved in the Lord, it is written in the holy Scriptures, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Have we *any thing* which we did not receive? receive as the gracious free gift of our heavenly Father? Have we any thing, which we are not bound to use, as stewards, and for which we shall not be called to give an account, to our Master and only Saviour, Jesus Christ? If our daily labors are blessed to the increase of our worldly store, by the good providence of God, it is no less his gift than any other blessing, and lays us under obligation to impart from our abundance to others who stand in need. And if opportunities are presented to us of doing good to the souls and bodies of men, are we not to consider these, also, as so many talents intrusted to our care, to be improved to the honor of God, the welfare of our fellow-men, and the increase of faith and charity in our own souls?

If you are Christians, my Brethren, I cannot doubt how you will answer these questions. If you value as you ought, your distinguished privileges, as members of the mystical body of Christ, I cannot doubt your willingness to contribute, as God shall give you ability, to extend the comforts and blessings of Christ's Gospel to all who are ignorant of the way of salvation; and I need not say another word to enforce upon you the obligation of charity—I need not mention another motive to encourage you to its practice.

My Brethren, we shall all in a little time be called to give an account of our stewardships. The time in which any of us shall have opportunity to do good, is comparatively short. The year upon which we have now just entered, is, most probably, the last which some, not to say *many* of us, shall have to work out our salvation, to give any evidences of gratitude to God for his manifold blessings to our souls, to illustrate the beauty and excellence of Christianity by a life of godliness, and to lead others to a knowledge and just appreciation of the grace, mercy, and love of a Redeemer. With a proper estimate of our actual condition then before us, let our efforts to abound "in the work of the Lord," increase in proportion as our time and opportunities diminish, through the flight of years, always remembering that when the hour of our departure from this world does come, we shall have no cause to regret our diligence in well-doing, no reason to repine at any effort of benevolence, any labor of love.

Among those duties to which your Christian profession binds you, my Brethren, is that of extending the influence of our blessed Redeemer's kingdom upon the earth. It is true that the ministers of the Gospel are, from the very nature of their calling, to be the active and prominent agents in this work. Upon them in a special manner is laid the solemn obligation of proclaiming Christ as the "hope of all the ends of the earth,"—of presenting him as a light to the blind and erring—a Saviour to the lost and perishing. But this is the duty also of all Christians, as opportunity and ability shall serve; and in the good providence of God, every believer, no matter how humble his earthly condition, has it in his power to contribute something to this end, with the comfortable assurance that his labor and offering will be accepted and rewarded by the merciful Lord to whom all his service is due. And thus while "he that is taught in the word may communicate" to the ignorant and unlearned, the knowledge of that "grace which bringeth salvation," with the full persuasion that God will own and bless his faithful endeavors, as also the mite of the poor widow when offered to the service of the Lord, will return not the less fraught with the fulness of spiritual blessings to her own soul.

The Church, acting in the spirit of the original command of our Lord to his Apostles, "Go ye into all the world, and preach the Gospel to every creature," by her late proceedings in General Convention—proceedings marked by a degree of harmony and Christian feeling, which we delight to regard as an earnest of the future success of the plans then adopted,—has called upon all her children to rise up, as with the spirit of one man, for the evangelization of the world. She has made this call in a way and manner which I am confident few of her household will feel themselves at liberty to disregard, still less to slight, by turning a deaf ear to her voice, or withholding a willing hand from her help. She considers each member of her communion, in virtue of his baptismal vows, under solemnly-undertaken obligations to do what God shall enable him, that the "comfortable Gospel of Christ may be truly preached in all places, to the breaking down the kingdom of sin, Satan, and death." To this end, she asks her children every where to be instant and fervent in prayer to God to pour out the grace of his Spirit for the increase of true religion, piety, and virtue among men—she asks them to beseech the great "Lord of the harvest, to send forth laborers into the fields now white unto harvest," and she asks that each as "God hath prospered him," will contribute cheerfully of his substance, whatever his sense of duty shall prescribe, for the sending and maintaining of missionaries in the destitute portions of our own country and of heathen lands. Already have many of our sister dioceses taken measures to carry into execution this recommendation of the chief council of the Church. I trust, brethren, that this *Diocese* will not be behind others in zeal to practise what the united wisdom of all commends. I would that your readiness to meet the call made upon you, may give me occasion to "boast of you" in this behalf. If your united contributions for the noble objects contemplated by the General Convention, in reference to Domestic and Foreign Missions, shall equal this year the amount which the Domestic Committee have appropriated, for the same time, to the support of missions in this Diocese, I shall devoutly thank God, and be encouraged to hope that I have neither labored in vain, nor preached in vain among you. And may not this be done without diminishing, in the smallest degree, from your own comfort, or taking from the comfort of your families? I am persuaded it may. Can you give for the preaching of the Gospel, one cent per day? Such a contribution will more than equal the amount above suggested. Will you give it, my brethren, upon the principle of a grateful expression of love to Christ, "Who though rich, yet for your sakes became poor, that you through his poverty might be rich?" Will you give it, that the gift may enrich your own souls, for it is written, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but tendeth to poverty. The liberal soul shall be made fat: and he that watereth, shall be watered himself." Will you give it, that the blessing of them that are ready to perish through lack of knowledge, may come upon you? Will you give it, as an expressisn of the value you set upon your own religious privileges? Will you give it, that you may provoke others to good works? Will you give it, that you may enjoy the comfortable reflection, upon reviewing your past lives, that you have been "faithful in that which is least?" Will you give it, that the worldly and unbelieving may not have occasion to charge you with covetousness? Will you give it, to encourage your ministers in their work and labor of love? In fine, will you give it, because Christ and his Apostles have taught you, both by precept and example, that charity is the very crown of all Christian graces and virtues?

It is not my intention to designate any particular mode in which your contributions shall be made. We leave this to your discretion, desiring you to adopt that which shall be most agreeable to yourselves. In some parishes the plan of missionary associations has been adopted, each member of the association making an annual, monthly or weekly contribution. In others, a collection is made the first Sunday in each month. Others have adopted the primitive method of "laying by in store upon the first day of the week, as God hath prospered them," such an amount as a prudent consideration of their circumstances and prospects may seem to warrant. This course, besides having the commendation of primitive practice, and the testimony of experience in behalf of its utility, enjoys this further advantage, that it leads the thoughts to refer all our worldly concerns to the superintending care and direction of providence. In this way the devout mind is led to see in many events of life, God's intervention, and to find occasions for thankful acknowledgment of his mercy and goodness.

To my brethren of the clergy, I commit, with entire confidence in their ability and discretion, the duty of bringing this subject before their respective congregations for consideration; and I hereby request them to read this letter, on some occasion of public worship, to the people of their charge.

Contributions may be addressed to Col. B. S. Tappan, Treasurer of the Diocese, Franklin, Tenn.

And now, may "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

O Lord, who hast taught us that all our doings without charity, are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues; without which whosoever liveth is counted dead before thee: grant this for thine only Son Jesus Christ's sake. Amen.

With affectionate regard, your faithful friend and pastor,

James H. Otey,
Bishop of Tennessee.

Columbia, Jan. 1*st*, 1836.

The following extract from Bishop Griswold's late address has appeared in several of the religious papers:

"Permit me again to remind you of what is, in my judgment, too generally neglected, the duty of loving those who love the Lord Jesus Christ: of blessing God for all the good which others do, and cultivating union, harmony, and love among all Christian people: which is more than all burnt offerings and sacrifice. This is not, what pride and bigotry might call it, coaxing and flattering others to be of our own persuasion; it is obeying the Gospel; it is following the example of the apostles, and doing more to promote religion than a thousand arguments, or an age of contention. To love those who love our Saviour, and because they love him, is the best evidence that we are his.

In speaking of other Christians, you cannot be too cautious not to be uncharitable nor injure religion. What we can with truth and seasonably say in their praise, will generally have a good effect. To speak of their faults seldom does any good, and has almost always some bad effect upon ourselves or upon others. Let us not boastingly compare ourselves with others, but think much of our own faults. If other Christians are sometimes unhappily divided, let us "not be highminded, but fear:"—let us pray to God to unite and bless them, and let us take heed to ourselves and avoid the folly of needless contention."

BOOKS.

Just received, and for sale at the Protestant Episcopal Press, Waddington's Church History; Mosheim's Church History, in 2 vols; Potter on Church Government; also, the first volume of the Library of Christian Knowledge,—edited by the Rev. Herman Hooker, A. M., author of The Portion of the Soul, &c.

ONDERDONK ON REGENERATION.

Just received from Philadelphia, a fresh supply of Onderdonk on Regeneration, and for sale at the P. E. Press.

COIT'S BIBLE.

A quantity of the above-named highly-approved work has just been received in sheets. They will be put up in a variety of bindings. Orders received at the Protestant Episcopal Press. To the *trade* they will be sold in sheets, if required.

PASTORAL THEOLOGY, NO. II.

Just received, and for sale at the Protestant Episcopal Press, a quantity of Pastoral Theology, No. 2; Systematic Charity, upon the apostolic model.

January 15, 1836.

GRISWOLD'S PRAYERS.

The second edition of Griswold's Prayers is just received. Jan. 6.

PASTOR'S TESTIMONY.

A fresh supply of 'The Pastor's Testimony,' *third edition*, just received and for sale at the Protestant Episcopal Press wholesale or retail.

PROTESTANT EPISCOPAL PRESS, PRINT.